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The Christian's companion t
the sick and afflicted

A. A. Hubbell Esq.
with the kind regards
of his friend,
Rev. Samuel Cox.

Feby. 1860.

Brother of Bishop Cox of Buffalo
(destitute (connection, relatives of A. Hubbell

Sermons 56

Conversations 58

Resignation

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THE

# CHRISTIAN'S COMPANION

TO

# The Sick and Afflicted;

CONTAINING,

IN ADDITION TO MANY ORIGINAL PRAYERS, A NUMBER SELECTED FROM SOME OF THE MOST POPULAR DEVOTIONAL WORKS; INCLUDING SOME OCCASIONAL OFFICES, FROM THE BOOK OF COMMON PRAYER. TO WHICH IS ADDED A VERY CHOICE COLLECTION OF MATTER FOR READING, WITH SEVERAL ADDRESSES.

BY THE

AUTHOR OF AN "AID TO DOMESTIC WORSHIP"

As o'er the earth the evening dew,
Or gentle spring's refreshing showers,
The moistening balm distil
To wake to life the drooping flowers,
So falls upon the sorrowing heart
The soothing voice of Christian prayer,
And words of pitying love
Leave peace and heavenly calmness there.

*SECOND EDITION.*

NEW YORK:
STANFORD AND DELISSER,
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The Publishers of "The Christian's Companion" and "The Aid to Domestic Worship," by the same writer, would hereby notify the public that the author of these very valuable works—edited at an expense of several thousand dollars—has generously authorized them to use the net proceeds of the sales thereof, for their *gratuitous* distribution in a cheap form to such pious individuals, of all denominations, as may be desirous of them, but who may not be able to purchase them themselves. In preparing them for the press, he has been actuated solely by the benevolent motive of benefitting his fellow-creatures, and of promoting the cause of piety and virtue, and not from any desire or expectation of pecuniary profit to himself. The announcement of these facts they trust will serve to augment the circulation of these books, and consequently to promote their usefulness.

Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto ME.

# The Christian's Companion.

"Think not the good,
The gentle deeds of mercy, thou hast done,
Shall die forgotten all; — the poor, the prisoner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to Heaven, and draw a BLESSING down."

# Opinion of the Work.

By Mr. ——, A. M.*

At the request of the author of the "Christian's Companion," I have given the whole a very careful and thorough examination. With no prejudice, except that induced by the intrinsic merits, beauties, and excellences of the entire work, as I have progressed through its rich and glowing pages, I believe it will be a most invaluable accession to the religious books now in use, within the sphere of Christian duty and benevolence. The character of the book, the end it has in view, and its comprehensiveness, so varied and so complete, will render it adequate to fill that void which has been so often felt by the benevolent Christian in the discharge of his duties among the sick and afflicted. To them, too, for whom it seems to have been chiefly designed, for their spiritual benefit and consolation, it will prove an instructive, silent, but eloquent preacher, pointing them to the Great Source of all happiness, directing their steps thereto, encouraging and reviving the drooping spirit, and enlightening the hope with a glowing and reliable assurance of its full fruition hereafter.

The Prayers form *the best collection* I have ever read. Besides their literary merit, perspicuity of style, &c., for which they excel, they breathe such a spirit of fervor, meekness, faith, hope, and penitence, that they need but be read to be felt. In

* As the author has not given his name to the public, that of the writer of this "Opinion" is purposely withheld also.

their variety they embrace almost every exigency in human life. From the cradle of infancy to the death bed of age, from the impenitent to the "saint just on the wing for heaven," this book contains an appropriate prayer for each and all in affliction.

The *Sunday School Teacher and Scholar* will also here find the most beautiful and appropriate prayers for their use and benefit.

The READING MATTER of the work, interspersed with appropriate and beautiful poetry, is a CASKET OF JEWELS that can make even the pallid brow of death radiant with beaming hope and joy.

No believer of the Bible, even in the vigor of health, can read this portion of the book without such emotions respecting heaven, eternity, happiness, and his own immortality, as will make him better for having perused it. To the sick and afflicted, containing as it does so much of the soothing language of the Scriptures, accompanied with appropriate encouragements, in the spirit of kindness and sincerity, explaining and applying the blessed promises of God and the Savior to the sick,—I say, I believe, next to the Bible, it will be their best book of comfort and consolation.

The diversity and applicability of its contents to the duties of the *Pastor* will, I am confident, recommend it at once to his favor and patronage: written in the orthodox doctrines of his faith, he will find it a convenient aid to his ministrations upon the sick and afflicted.

In short, this work, from its practical utility, from the nature of its objects, from the comprehensiveness and spirit of its contents, strongly commends itself to the use and patronage of *all;* but especially to *the Pastor, the Sunday School Teacher, and the Sick:* to the latter it cannot be too highly recom-

mended, as, in my humble opinion, *there is not its equal of a similar character extant.* And when given to the public, it cannot fail to accomplish the good and administer the comfort for which it was designed by its benevolent author, — a gentleman of the highest standing . . . . . and philanthropy. To his acquaintances it is sufficient to say, that the book is worthy of its author.

# Preface.

The author of this work, having had no knowledge of any manual of devotion, combining suitable matter for reading and prayer, sufficiently full and comprehensive to meet the diversified character and condition of the sick and afflicted, has been induced to attempt to supply the want of it by the publication of this.

Suffering and sorrow being the common lot of humanity, whatever has a tendency in any measure to mitigate or relieve it, cannot be otherwise than useful. And calculated as this book is, in the hands of the pious and good, and with the blessing of God, to produce this effect, he flatters himself that it may be the means of promoting, extensively, the spiritual and eternal welfare of "the sons and daughters of affliction."

With a view to accommodate it to the use of the Clergy in their ministrations on the sick and dying, the author has incorporated most of the offices for the sick in the Common Prayer Book, together with its inimitably beautiful and impressive service for the dead. This circumstance, he trusts, in connection with the suitable adaptation of the rest of its contents to the requirements of those who "are any ways afflicted or distressed in mind, body, or estate," will commend it to their approbation and use. To make it the more acceptable to them, and also to all others who may be disposed to coöperate with them in the godlike work of alleviating the distresses of their fellow-creatures, (and many such there are in this age of active Christian benevolence,) he has taken care that the prayers should

be sufficiently various; and that the topics of religious consolation, and matter for discourse with the afflicted, should be copious and appropriate. With this view also he has had it put in a form that will make it conveniently portable.

With regard to the devotional part, he would here remark, that the prayers are so arranged as to admit of their being readily diversified, should occasion require, merely by the transposition of one or more portions of one prayer to those of another.

In the matter for reading will be found much, calculated, not only to instruct and edify, but also to excite and foster a spirit of piety and benevolence, as well as to comfort and encourage those who are already engaged in works of charity and love. This was inserted with particular reference to the young, as many SUNDAY SCHOOL TEACHERS and others (see the following poetical description of "the Female Sunday School Teacher") will doubtless have occasion to provide themselves with a copy of this work. And for their use also it was, that the prayers designed to be offered for Sunday Scholars were written.

In conclusion, the author would take the liberty to suggest to all parents the propriety of putting at least one copy of this manual in the hands of their children, and also of encouraging them in the frequent use of it among the many "who are in sorrow, trouble, need, sickness, or adversity" of any kind. By so doing, not only would they see them happy in that "*luxury*" of feeling which those only experience who thus employ themselves, but would also be likely to have the satisfaction of having them grow up *beautiful ornaments of religion, and instruments of good* in their generation. And

thus doing, they would live in a manner answerable to the requirements of Him who himself "went about doing good," and who, by the mouth of his apostle, has said, "To do good and to communicate, forget not."

In the service of mankind to be
A GUARDIAN ANGEL here below, — to employ
Life's fleeting hours in GODLIKE DEEDS, —
Such as may raise us above the world,
And make us shine forever — THIS IS
THE CHRISTIAN'S LIFE.

---

## THE FEMALE SUNDAY SCHOOL TEACHER.

ORIGINAL.

THE last at the foot of the cross, who stood weeping,
The first at the door of the tomb to proclaim
Her Savior in death there no longer was sleeping,
Was pitying woman, who's ever the same.
It is not the grace of her form, nor her beauty,
That lends to her influence the power of its charm;
A heart that's inclined to love, pity, and duty,
With virtue, to woman e'er gives the bright palm.

By nature endowed with kindness and love,
With sympathies pure, and feelings refined,
With graces adorned, that flow from above,
To God and religion her heart e'er inclined, —
O, who, in the paths of virtue and truth,
So fitted to lead the child and the youth!

The fields of her toil, that are brightest with flowers
Immortal in beauty, when cultured to bloom,

And gladden with glory perennial bowers,
  Redeemed from the blight and decay of the tomb,
Are Sunday School fields, — her pupils the flowers,
Whose spirits she nurtures for heavenly bowers

Toil on! for the seed (ere the tares) that is sown,
  Though choked for a while, kind memory will keep
And when youthful fancies and follies have flown,
  The fruits of true wisdom and piety will reap;
Though bending with age, yet gleaming with gold,
The harvest shall count to thee, hundreds in fold.

Toil on! thou art moulding the *pillar of state*, —
  Art clothing the *warrior* in armor of truth;
The *preacher*, the *statesman*, the *good* and the *great*;
  *All*, *all* thou art fashioning there in the youth.
O, teach them in faith their Redeemer to love,
Obedient to God, their Creator, above.

Toil on! those sweet flowerets, so lovely in bloom,
  That death hath relentlessly snatched from thy care,
And, withering, consigned to the dust of the tomb,
  More lovely are blooming in paradise, where
Sweet voices in anthems of gladness they raise,
Their *Savior and thee*, forever to praise.

Toil on! those young spirits, so gentle and pure,
  That glow with delight of their Savior to hear,
Thy teachings will save from the vices that lure; —
  In heaven the robes thou art weaving they'll wear,
Adorning *thy crown* with bright jewels that glow,
Rewarding thy labor in Christ's vineyard below

# Index to Prayers.

## PART FIRST.


An Office of Devotion, that may be used with the Sick.. 18
Another Office of Devotion ..... 20
For a sick Child ..... 22
For one troubled in Mind or Conscience ..... 22
For a Case of sudden Surprise, and immediate Danger.. 23
For a Case of small Hope of Recovery..... 23
A commendatory Prayer at the Point of Departure .... 24
Thanksgiving for the Beginning of a Recovery ..... 25
Collects to be used before or after the Prayers..... 26
A general Prayer for the Sick ..... 28
Another general Prayer for the Sick..... 29
For a sick Person ..... 30
For one very sick, and in much Pain ..... 32
Another, for one very sick, and in much Pain..... 33
For a very sick Person ..... 35
For one that his Sickness may be sanctified to his Good.. 37
For Recovery, and for spiritual Consolation and Benefit 39
For a sick Person—a general Prayer ..... 40
For a sick Person..... 41
A penitential Prayer..... 42
For an impenitent Person ..... 44
For one in a bad State..... 44
For an impenitent Sinner..... 45
For one who is penitent..... 47
Another Prayer for one who is penitent..... 48

For Forgiveness..... 49
For one much dejected in Mind ..... 50
For a sick Person troubled with Doubts and Difficulties ..... 51
For a Person in Despondency..... 53
For a sick Person of weak Faith..... 54
For a sick Person who desireth Pardon ..... 55
For a sick Person who is in great Want of Sleep..... 57
For Consolation ..... 58
For Submission..... 59
Another Prayer for Submission and Resignation ..... 59
When any Member of the Family is sick ..... 61
A Prayer under sad Accidents and Disasters befalling the Body..... 61
For one who has experienced a heavy Affliction, and also for the Family..... 62
For the Afflicted..... 64
Another Prayer for the Afflicted ..... 65
For one under grievous Pains ..... 65
A second Prayer for one in great Pain ..... 67
A third Prayer for one under grievous Pains ..... 69
For one who cannot unite in the Prayer understandingly..... 70
For one who has experienced Ease, both of Mind and Body ..... 71
For one who has experienced much Relief..... 73
Another for one who is much better ..... 74
Thanksgiving for complete Recovery ..... 76
Another Thanksgiving for complete Recovery..... 77
Thanksgiving for Recovery..... 78
A Prayer that may be added to either of the foregoing. 79
For a young Person who is sick ..... 79
For a sick Child ..... 81
A second Prayer ..... 81
A third Prayer ..... 82

For a Child that is likely to die ..... 83
For a Sunday School Scholar, very sick..... 84
For a Sunday School Scholar of responsible Age, sick and anxious about the Salvation of his Soul..... 85
For a Sunday School Scholar, sick and penitent..... 86
For a Sunday School Scholar of responsible Age, sick unto Death, and without Hope in Christ..... 87
For a Sunday School Teacher in Sickness and Pain .... 88
For a Family, suddenly bereaved of a Child by Accident ..... 90
For a Family, of which two or more are sick with a contagious Disease..... 91
A Prayer with a Family..... 93
Another Prayer with a Family ..... 95
For a Sunday School Scholar, sick and in great Pain.... 96
For a Sunday School Scholar, in a protracted Illness, with slight Hopes of Recovery..... 97
For a Sunday School Scholar in Pain, who has recently met with a severe Accident..... 98
For a Person who is very sick..... 100
For one very ill..... 101
Another for one very ill ..... 103
For one dangerously ill..... 104
Another for one dangerously ill ..... 105
For one very sick, that he may be resigned to die ..... 106
For a due Preparation for Death..... 107
A Prayer with one who has Thoughts of being baptized 108
A Prayer with one who desires Baptism..... 110
A Prayer with a baptized Person, in Relation to the Lord's Supper ..... 111
For a dying Man past Hope of Recovery..... 112
For one dying..... 113
For one past Hope of Recovery ..... 115
For a dying Person..... 116
Prayer that may be used with some of the preceding

Prayers when there appears but little Hope of Recovery ..... 116
Prayers that may be added, either separately or entire... 117
Prayer that can be added to some other Prayer for one who is very sick..... 118
Prayer to be used after the Departure of the Soul..... 118
A Prayer for the Family of the Deceased..... 119
Another Prayer for the Family of the Deceased..... 119
On the Death of a Friend..... 120
After the Death of a Friend or Relative..... 120
A Prayer that may be added ..... 121
Another, that may be said after the Death of a Person.. 122
After the Death of a Neighbor..... 122
After the Death of a Child, or on Occasion of a Funeral..... 123
Another, upon the Death of a Christian Friend..... 124
A Prayer for a Family on Occasion of the Death of one of its Members. It may be used also before the Funeral ..... 125
One or more of he following may be used in connection with the above, as the circumstances of the case may be. For the *Husband* of a deceased Wife ..... 127
For the *Wife* of a deceased Husband..... 127
For the *Children* ..... 127
A Prayer that may be said either before or after a Funeral..... 128
Another, to be used before a Funeral, or after the Decease of a Person..... 129
The Order for the Burial of the Dead ..... 131
Funeral Hymns..... 138

"Sickness and affliction weigh down the spirit of man, and prostrate all his powers. Hence he requires all that human sympathy and friendship can give him. And never is man seen in a more amiable and benevolent character than when ministering to the distresses of his fellow-man, and compassionating him by the compassion wherewith he himself has been compassionated of God."

"Taught by that Power that pities me,
I learn to pity them."

## The Luxury of Luxuries.

Go thou and wipe away the tear which dims the widow's eye,
Be a father to the fatherless, and still the orphan's sigh;
Help thou thy brother in distress, with open hand and heart;
But do thou this when seen by none save Him who dwells apart.
Rejoice with those of spirits glad; upraise the drooping head,
And to the wretched, let thy words bring back the hope long fled.
Forgive as thou wouldst be forgiven, and for thy fellows live;
Be happy in the happiness thou canst to others give.
These are the heavenly luxuries the poorest can enjoy;
These are the blissful banquets of which none can ever cloy.
Rich and poor, old and young, know this, as well ye should:
THE LUXURY OF LUXURIES IS THAT OF DOING GOOD.

# Part First.

## AN OFFICE OF DEVOTION, THAT MAY BE USED WITH THE SICK.

WE bow down before thee, O Lord of heaven and earth, acknowledging that we are but dust, and unworthy to speak to thee either for ourselves or others.

And yet, notwithstanding our unworthiness, we are encouraged by thy gracious promises and endearing goodness to approach thy throne of mercy with hope and confidence, and to supplicate thy favor in behalf of this thy sick servant.

Let thy merciful ears, O Lord, be now open to our prayers; and that we may obtain our petitions, make us to ask such things as please thee, through Jesus Christ our Lord.

O Lord, look down from heaven, we humbly beseech thee: behold, visit, and relieve this thy sick servant, in whose behalf we now pray. Look upon him with the eyes of thy mercy, comfort him with a sense of thy goodness, preserve him from the temptation of the enemy, and keep him in peace and safety, for the sake of Jesus Christ our Lord

*Here use what follows, or such other Prayers in this book as may be suitable*

HEAR us, almighty and most merciful God and Savior; extend thy accustomed goodness to this thy servant, whom thou hast afflicted with sickness. Sanctify this thy fatherly correction to him, that the sense of his weakness may add

strength to his faith, and seriousness to his repentance; that if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory; or else give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord.

And O, merciful Father, who, according to the multitude of thy mercies, doth so put away the sins of those who truly repent, that thou rememberest them no more, freely and fully forgive him all his past sins. Renew in him whatever has been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue him in the unity of the Church; consider his contrition, accept his tears, assuage his pains, and bless the means for his recovery, as shall seem to thee most expedient. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed spirit; and whensoever thou art pleased to take him hence, take him unto thyself, for the merits of Jesus Christ our Lord.

O God, whose days are without end, and whose mercies cannot be numbered, make us all, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all our days; that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious hope; in favor with thee, our God, and in perfect charity with

the world; all which we ask for the sake of Jesus Christ our Lord.

And now, unto thy gracious mercy and protection, O God, we commend this thy sick servant. May the Lord bless and keep him; may the Lord make his face to shine upon him, and be gracious unto him; may the Lord lift up his countenance upon him, and give him peace now and evermore. Amen.

### ANOTHER OFFICE OF DEVOTION.

*All present will join in the general Confession, as follows:—*

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises, declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

Almighty God, our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord.

*Here use the following, and one or more in this book.*

O FATHER of mercies, and God of all comfort, our only help in time of need; we humbly beseech thee to behold, visit, and relieve thy sick servant, for whom our prayers are desired. Look upon him with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; give him patience under his affliction; and in thy good time restore him to health, and enable him to live the residue of his life in thy fear and to thy glory. Or else give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

. . . . .

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name turn from this thy sick servant, and from all who are here present, all those evils which we most justly deserve; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness, and pureness of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ.

ALMIGHTY God, who hast given us grace at this time, with one accord, to make these our supplications unto thee, and dost promise that, when two or three are gathered together in thy name, thou wilt grant their requests, fulfil now, we beseech thee, the desires and petitions of thy servants, as in thine infinite wisdom thou shalt see fit, for the sake of thy Son, Jesus Christ our Lord.

### FOR A SICK CHILD.

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death, look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness. Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul, for thy mercies' sake; that, if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory by serving thee faithfully, and doing good in his generation; or else receive him in those heavenly habitations, where the souls of those who sleep in Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same Jesus Christ our Lord. Amen.

### FOR ONE TROUBLED IN MIND OR CONSCIENCE.

O BLESSED Lord, the Father of mercies, and the God of all comfort, we beseech thee to look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope, give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength under all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in dis-

pleasure, but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, for the merits and mediation of thy Son, Jesus Christ our Lord. Amen.

### FOR A CASE OF SUDDEN SURPRISE, AND IMMEDIATE DANGER.

O MOST gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thy hand. If it be thy will, preserve his life, that there may be place for repentance; but if thou hast otherwise appointed, let thy mercy supply to him the want of the usual opportunity for the trimming of his lamp. Stir up in him such sorrow for sin, and such fervent love to thee, as may, in a short time, do the work of many days; that among the praises which thy saints and holy angels shall sing to the honor of thy mercy, through eternal ages, it may be to thy unspeakable glory that thou hast redeemed the soul of this thy servant from eternal death, and made him partaker of the everlasting life, which is through Jesus Christ our Lord. Amen.

### FOR A CASE OF SMALL HOPE OF RECOVERY.

O FATHER of mercies and God of all comfort, our only help in time of need, we fly unto thee for succor in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give him un-

feigned repentance for all the errors of his life past, and steadfast faith in thy Son Jesus Christ; that his sins may be done away by thy mercy, and his pardon sealed in heaven before he go hence and be no more seen. We know, O Lord, that with thee nothing is impossible, and that if thou wilt thou canst even yet raise him up, and grant him a longer continuance amongst us; yet, forasmuch as in all appearance the time of his dissolution draws near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, and in thy favor, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son our Lord and Savior. Amen.

### A COMMENDATORY PRAYER AT THE POINT OF DEPARTURE.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons, we humbly commend the soul of this thy servant into thy hands, as into the hands of a faithful Creator and most merciful Savior, most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our

days that we may seriously apply our hearts to that wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord.

*The following may be added.*

O God, whose days, &c. (See page 19.)

### A THANKSGIVING FOR THE BEGINNING OF A RECOVERY.

GREAT and mighty God, who bringest down to the grave and bringest up again, we bless thy wonderful goodness for having turned our heaviness into joy, and our mourning into gladness, by restoring this our brother to some degree of his former health. Blessed be thy name, that thou didst not forsake him in his sickness, but didst visit him with comforts from above, didst support him in patience and submission to thy will, and at last didst send him seasonable relief. Perfect, we beseech thee, this thy mercy towards him, and prosper the means which shall be made use of for his cure; that, being restored to health of body, vigor of mind, and cheerfulness of spirit, he may be able to go to thine house, to offer thee an oblation with great gladness, and to bless thy holy name for all thy goodness towards him, through Jesus Christ our Savior, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

## Collects.

*The following may be used before or after any other Prayer*

1.

O LORD, we beseech thee mercifully to hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ Jesus our Lord.

2.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent, create in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, who aboundest in mercy, perfect remission and forgiveness, through Jesus Christ our Lord.

3.

O MOST mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should turn from his sin and be saved; mercifully forgive us our trespasses, relieve and comfort us who are grieved and wearied with the burden of our sins. Thy property is always to have merey; to thee only doth it appertain to forgive sins. Spare us therefore, good Lord, whom thou hast redeemed. Enter not into judgment with thy servants, who are miserable sinners, but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, that we may ever live with thee in

the world to come, through Jesus Christ our Lord. Amen.

4.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life, we beseech thee to raise us from the death of sin to the life of righteousness; that at the general resurrection, at the last day, we may be found acceptable in thy sight, and have our perfect consummation and bliss, both in body and soul, through Jesus Christ our Lord. Amen.

5.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of thy mercy, forgiving us those things whereof our consciences are afraid, and giving us those good things which we are not worthy to receive but through the merits and mediation of Jesus Christ our Lord.

6.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name turn from us all those evils which we have justly deserved; and grant that, in all our troubles, we may put our whole trust in thy mercy, and evermore serve thee in holiness of life, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ our Lord.

7.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and

our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the merits of thy Son Jesus Christ our Lord.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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## Miscellaneous Prayers.

### A GENERAL PRAYER FOR THE SICK.

By Rev. Dr. Berrian.

O ALMIGHTY God and most merciful Father, whose never-failing providence ordereth all things, both in heaven and in earth, we humble ourselves before thee with the deepest reverence, acknowledging that, even in thy severest dispensations, thou hast kind intentions and gracious designs towards us. Visit and behold this thy servant, upon whom thou hast laid thine afflicting hand. Sanctify, we beseech thee, thy fatherly correction to him, and grant that he may receive it with meekness, and bear it with patience. Suffer him not, O Lord, to murmur or repine either at the length or severity of his trials; but let all thy visitations be so blessed to him by the aids and comforts of thy Holy Spirit, as to be the means of weaning him from the world, of bringing him nearer to thyself, and of purifying his soul from all the dross and defilement which it may have contracted in this sinful life. We know, O Father,

that thou dost not willingly afflict and grieve the children of men, and that thou of thy goodness hast caused thy servant to be troubled. O, grant him such a measure of thy grace as may enable him cheerfully to submit his will to thine; and if, in the days of health and happiness, he hath at any time forgotten thee, and turned aside unto vanity and folly, O merciful Father, let not his past faults provoke thee to turn away thy face from him, now that he flies unto thee in the time of his trouble. Shut not up thy tender mercies in displeasure, but for the merits and intercession of thy dear Son, pardon all his sins, and restore him to thy love and favor. O Lord, support him under all his pains and infirmities; strengthen his faith, enliven his hopes, increase his charity, and perfect his repentance; make thou his bed in his sickness, and lay not more upon him than thou wilt enable him to bear. Give thy blessing to the means that may be used for his recovery; that if it be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory. But if thou hast otherwise determined, grant that the more the outward man decayeth, so much the more the inner man may be strengthened and renewed by thy Holy Spirit; and give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through the merits and mediation of our Lord and Savior Jesus Christ. Amen.

### ANOTHER GENERAL PRAYER FOR THE SICK.

O ALMIGHTY and most gracious Lord God, with whom are the appointments of life and death, we humbly beseech thee to give this thy sick servant grace to consider that his sickness is of thy

sending, to cure his spiritual diseases, and to acknowledge the justice, as well as the mercy, of thy visitation in his sufferings. Let this trial of him, O Lord, not fail in answering the gracious purpose for which it was sent; bring to his mind all such considerations as may raise him above all discouragements and fear. Let his thoughts, under this visitation, be only those of love and thankfulness, resignation and obedience, humility and hope in thy mercy. Give him a full trust in thy most gracious promises of forgiveness, and enable him to bear this visitation with becoming fortitude and resignation.

Father of mercies and God of all comfort, have pity and compassion upon him, we pray thee; and out of pity to his weakness, lessen his troubles, and support him under them. Keep him ever submissive to thy will, and give him patience. Let thy blessing accompany all the means which may be used for his welfare and recovery. Put an end in thy due time to his disease, and either restore him to health and ease, or else prepare him for a happy and comfortable death. All which we humbly ask for Jesus Christ's sake. Amen.

### FOR A SICK PERSON.

ALMIGHTY and most merciful Father, in whose hand our breath is, and whose are all our ways, we kneel down before thee humbly to supplicate thee in behalf of this person, here lying on the bed of pain and sickness.

In submission to thy will, we humbly pray thee to restore him again to health. Thou only, O Lord, canst heal him. Be pleased, therefore, to rebuke his distemper, and to bless the means which may be used for his recovery. Show thy power and thy

glory in raising him from this bed of sickness, in prolonging his days, and in making him a monument of thy saving mercy in Christ Jesus.

But, O merciful Father, however thou mayest see fit to deal with him in regard to his body, grant that this sickness may be sanctified to the good of his soul. And may it be so sanctified as to work in him deep conviction of sin, unfeigned repentance towards thee, and steadfast faith in the Lord Jesus Christ. May it be the blessed means of producing in him all the virtues and graces of the Christian life, and so accomplish the end for which it was sent. Thus may it work for good in the issue, and give him cause to say, with the Psalmist, "It is good for me that I have been afflicted."

While this sickness continueth, be pleased to be with him in spirit, to comfort and support him. Proportion thy grace to his necessities, and enable him to endure what thou layest upon him. Endue his soul with patience under his affliction, and with resignation to thy blessed will. Pardon all his sins, comfort him with a sense of thy goodness, and give him peace. Whatever of good is fitting for us to ask, and for him to receive, we humbly pray thee to bestow upon him, for the sake of Jesus Christ our Lord.

Whatever may be the issue of this sickness, O Lord, give him grace so to take the same, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord.

Sanctify this affliction to the good of this family, [or all present.] May it tend to weaken their attachment to the world, and to elevate their thoughts and desires to heaven. Help them to set loose to the world and its enjoyments, to love and serve thee supremely, and at all times so carefully and

watchfully to live, that sickness or death may not surprise them unawares, or find them unprepared. Let thy Holy Spirit be ever with them, and lead them through this vale of sin in righteousness and holiness all their days, that finally they may attain the land of peace, through Jesus Christ our Lord. Amen.

### FOR ONE VERY SICK, AND IN MUCH PAIN.

ALMIGHTY God, the Father of mercies and God of all comfort and consolation, our only help in time of need, we now come before thee to supplicate thee in behalf of this thy sick servant. Gracious art thou, O Lord, and merciful, full of compassion, and of great goodness. Thou dost not willingly afflict or grieve the children of men, but doest it only for their good. Wherefore we pray thee, heavenly Father, to sanctify this thy fatherly visitation to him; may it awaken in his mind a lively sense of the shortness and uncertainty of life, and of the vast importance of being prepared for the future world. Dispose him now to give all diligence to make his calling and election sure. Grant that his prayers for improvement by it may be as earnest and sincere as those for his delivery from it; and, if consistent with thy gracious designs in regard to him, we humbly pray thee, heavenly Father, without whom the power of art and medicine are of no avail, to give thy blessing to the means that are used for his recovery. Spare him, good Lord, and restore him again to health; and should his sufferings at any time increase, let the consolations of thy Spirit increase also. Vouchsafe unto him that ease and relief which his case requires, and which we cannot render. Deal very gently and tenderly with him, most merciful Fa-

ther, and lay not more upon him than thou wilt enable him to bear; and may he have grace to be perfectly submissive at all times to thy most righteous will, in the confidence that thou doest all things well, and that thou lovest those whom thou afflictest. Pardon all his sins; create in him a clean heart, and renew a right spirit within him. Hear and answer all his prayers, and bestow upon him whatever in thy wisdom thou seest best for him; all which we ask for Jesus Christ's sake. Amen.

Grant unto us all, who are here present, a due improvement of this sickness. May it teach us justly to appreciate the blessing of health, and of bodily enjoyment, and the propriety of evidencing our gratitude for the same, by living in accordance with thy blessed will. May the view of thy afflictive dispensations towards the children of men dispose us to moderate our desires with regard to this world, to keep our hearts with all diligence, and to run with patience the race which is set before us; not expecting too much from any thing this world can offer us, but ever looking forward to the time when we must lie down upon the bed of sickness and death; and endeavor so to order all our ways, that our last hours may be full of peace, and our final recompense an eternal weight of glory, through Jesus Christ our Lord. All which we ask, &c.

### FOR ONE VERY SICK, AND IN MUCH PAIN.

LORD, thou hast taught us in thy word, that "if any are afflicted, they should pray." Agreeably to thy merciful will and direction, we now bow down before thee to present our earnest and affectionate prayers in behalf of this thy servant, whom thou hast laid upon the bed of affliction.

We are not worthy, O Lord, to implore the smallest blessing at thy hand. We therefore come before thee in the name of Jesus, the Friend of sinners, and our Advocate with thee; for his sake, we beseech thee to grant the petitions we now ask of thee.

Lord, look down from heaven, we beseech thee, behold, visit, and relieve this thy sick servant. Thou knowest, Lord, that human strength is weakness, and that without thee we can do nothing. O, then, prosper and bless, we pray thee, the means which are used for alleviating and removing his disorder; and, inasmuch as his pain and weakness are great, vouchsafe unto him that sensible ease and relief which his case requires, and which we cannot render. In all the pains of the body, in all the disquietudes of the mind, do thou, O Lord, comfort and support him. Make him to taste and feel that thou art gracious, and that thou hast power to comfort those who are cast down. Be very merciful to him, O Lord, and either lighten his affliction, or give him grace to bear it. And now, while in the furnace of affliction, do thou, O Lord, purify him from every impurity. May it be the means of purifying his affections, of strengthening his faith and trust, of confirming his hope, and of making him meet for thy heavenly kingdom. Bless it, we pray thee, to the *thorough* preparation of his soul for thy presence hereafter.

And seeing, O God, that he trusts entirely to the merits of his Savior for pardon and salvation, we beseech thee to grant unto him free and full forgiveness of all his sins; and not only so, but to make him know and feel that thou hast forgiven him, that thou art perfectly at peace with him, and that thou wilt finally receive him into thy heavenly

habitations. Increase his faith and hope, and fill him with all joy and peace in believing.

To thy merciful providence we now commend him, in humble confidence that thou wilt hear our prayers, and that thou wilt order all things right and well in regard to him. Fit and prepare him, we pray thee, for whatever in thy wisdom thou mayest see fit to lay upon him; and if it be thy will that his health be restored, may his love to thee increase, and may the remainder of his days be spent in thy service and to thy glory. Or if it be thy pleasure that his days here shall not be prolonged, give him grace so to take thy visitation, that after this painful life ended he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

### FOR A VERY SICK PERSON.

O LORD, thou hast taught us in thy word "that vain is the help of man;" and vain, alas! do we find it to be, in regard to any thing we can do towards alleviating or removing the disorder of this thy afflicted servant. Without thy aid and blessing, our best efforts are of no avail.

We rejoice, however, to know that in thee we have a friend who is both able and willing to help; and not only so, but who has actually promised to do abundantly, above all we can ask or think. Yea, we rejoice that we have a compassionate and merciful Savior; one who is "touched with a feeling of our infirmities, and who is ever ready to succor them that are afflicted."

Wherefore unto thee, O Lord, do we now come, humbly and earnestly to supplicate thy aid in behalf of this our sick friend. Be gracious unto him,

O Lord; be gracious unto him, and vouchsafe unto him that ease and relief which his case requires, and which none of us are able to give. Now that his sufferings abound, let thy consolations abound also. Be very merciful to him, O Lord, seeing he trusteth in thee, and in thy gracious promises. Thy presence, Lord, can make even this bed of pain comfortable. O, then, visit him, we beseech thee, with the strengthening and consoling influences of thy Spirit, and make all his bed in his sickness. Cheer him, O Lord, with the light of thy countenance. Comfort him with a sense of thy goodness: yea, cause him to rejoice and glory in his sufferings, and with the apostle to say, "As the sufferings of Christ abound in me, so also do his consolations;" "When I am weak, then am I strong." In all the pains of his body, in all the weakness of his mind, do thou, O Lord, comfort and support him.

We beseech thee to hear us, good Lord.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O God, merciful Father, whose ears are ever open to the prayers of the needy and the sorrowful, mercifully accept the supplications which we now offer unto thee in behalf of this thy afflicted servant, and vouchsafe unto him whatever in thy wisdom thou mayest see needful for him. We believe that thou knowest what is best for him and his friends, and that thou wilt do what is best for both. Help us, therefore, to be patient and resigned under this dispensation, and from our hearts to say, "Father, not our will, but thine be done."

To thy merciful care and keeping we now commend him. If it please thee, deliver him in thy good appointed time from his bodily pains, and

visit him with thy salvation, that, his days upon earth being prolonged, he may live to thee, and be an instrument to thy glory, by serving thee faithfully, and by doing good in his generation; or else receive him in those heavenly habitations where the souls of those who sleep in Jesus enjoy perpetual rest and felicity — even in that blessed place where the inhabitants shall no more say, "I am sick;" where "there is no more sorrow, nor sighing; and where tears are wiped away from all faces." Grant these petitions, O Father, for Jesus Christ's sake. Amen.

### FOR ONE, THAT HIS SICKNESS MAY BE SANCTIFIED TO HIS GOOD.

ALMIGHTY and most merciful God, the aid of all who need, and the helper of all who flee unto thee for succor, look down from heaven, we humbly beseech thee; behold, visit, and relieve this thy sick servant, in whose behalf we would now pray.

In thy wisdom, O Lord, thou hast seen fit to visit him with sickness, and to bring distress upon him. Righteous art thou in all thy dealings, and true and just in all thy ways. Thou never afflictest but for our good, and much less than our sins deserve. We pray thee, therefore, that thou wilt sanctify this sickness to the good of this person, and that it may redound to his spiritual and eternal benefit. May it serve to detach his affections from this world, and to fasten them on a better. May it work in him, too, a deep conviction of sin, unfeigned repentance towards thee, and a saving faith in the Lord Jesus. O Lord, while now in the furnace of affliction, be pleased so to purify him that he may

come forth from the same, free from the dross of sin and impurity. Fit him, O Lord, for living or dying, that it may be unto him "Christ to live, and gain to die." Thus may this sickness prove to him a blessing in disguise, and so may he see that thou of very faithfulness hast caused him to be in trouble.

Heavenly Father, we humbly ask thy blessing upon the means used for his recovery. Have compassion upon him, O Lord, and restore him again to health, that he may have a longer opportunity to improve himself in piety and virtue, and to prepare himself for thy heavenly kingdom. Freely and fully forgive him all his past sins, for Christ's sake. Be with him while on this bed of pain and sickness, to comfort and support him. Enable him to exercise patience and resignation to thy blessed will. Preserve him from the temptation of the enemy, and from every evil. Help him to exercise an unbounded trust in thy goodness and mercy, in the confidence that thou doest all things well, and that thou lovest those whom thou afflictest. These things, and whatever else thou mayest see good for him, we humbly pray thee to bestow upon him, for Christ's sake. Amen.

And grant, O Lord, that each and all of us, in our best estate of health, may seriously consider, and continually remember, how frail and uncertain our condition is. May none of us boast ourselves of to-morrow, nor forget our dependence upon thee, but give all diligence to make our calling and election sure. Raise us all, we pray thee, from the death of sin to the life of righteousness, that when we depart this life, we may be received by thee in thy eternal kingdom, for the sake of Jesus Christ our Lord. Amen.

## FOR RECOVERY, AND FOR SPIRITUAL CONSOLATION AND BENEFIT.

MOST merciful Father, look graciously, we pray thee, upon this person, whom, in thy wisdom, thou hast seen fit to visit with sickness, and give thy blessing to the means which are used for his recovery. In submission to thy will, we beg this mercy at thy hands. Thou only, O Lord, canst heal him. Spare him, therefore, good Lord, and restore him again to health. His life is in thy hands; may it be precious in thy sight. Comfort our hearts, we pray thee, by granting him a longer continuance amongst us.

Lord, he is sensible that he has no power to help himself; all his trust is in thee, and in thy promises. Vouchsafe unto him, therefore, such help, both for his soul and body, as thou seest fitting for him. Support him by thy grace under all his pains, and suffer him not at any time to sink under the weight of them. Make him ready and willing to yield to thy wisdom, to prefer thy will to his own, to be contented to bear what thou pleasest, and to be eased of his burden when thou seest fit. May he be perfectly submissive to thy holy will; and may this affliction of his body be so sanctified to his good, as to work for him a far more exceeding and eternal weight of glory. May it be the means of bringing him nearer to thyself, and of qualifying him for the enjoyment of those pleasures which thou hast in reserve for the righteous hereafter.

And, O God, should it be thy will that this sickness result in death, may it please thee to fit and prepare him for that solemn event. Grant unto him unfeigned repentance for all his sins, and an

assured interest in the blood of Christ. May he have a well-grounded hope and a lively faith; and may he be a meet partaker of the inheritance of the saints in light.

And let it be the anxious concern of us all, O God, to serve and please thee. Give us grace to live as those who are born to die, and whose spirits must soon depart into the eternal world. Grant that the shortness of life may continually remind us of its importance, and the uncertainty of its continuance make us ever ready and prepared for its end.

Look graciously, O Lord, upon this afflicted family. Sanctify this affliction to them, and while it continueth, enable them to bear it with calmness and patience, in the confidence that thou doest all things well, and that thou wilt overrule all for good in regard to them. Hear and accept their prayers, and bestow upon them every spiritual and temporal good thing, for the sake of our common Savior and Redeemer. Amen.

### FOR A SICK PERSON — A GENERAL PRAYER.

O GOD, whose never-failing providence ordereth all things in heaven and in earth, look with pity, we beseech thee, upon this thy servant, upon whom thou hast laid thine afflicting hand. Sanctify thy fatherly correction to him, and enable him to bear it with patience and resignation. May it be the means of weaning him from the world, of bringing him nearer to thyself, and of purging away the dross and defilement which his soul has contracted in this sinful world. Pardon, we pray thee, all his sins, strengthen his faith, confirm his hope, increase his charity, and perfect his repent-

ance. Give thy blessing to the means used for his recovery, and in thy good time restore him to his former health, that he may lead the residue of his life in thy fear, and to thy glory. And in the mean while, may he so diligently improve this visitation, as that, shouldst thou see fit to spare him, he may be an example of one who has profited by the same, and henceforth serve thee in righteousness and holiness all the days of his life, through Jesus Christ our Lord.

We commend to thy fatherly care and protection all the sick and afflicted. Give them grace as they may severally stand in need, and order all things for their present and eternal good. May they receive thy chastisement as the loving correction of a kind and merciful Father, who dost chasten them only for their profit, and that they may be partakers of thy holiness here, and of thy felicity hereafter. All which we ask, &c.

### FOR A SICK PERSON.

O MERCIFUL God and heavenly Father, who givest us life, and health, and all things, and recallest them according to thy good pleasure, grant that we may acknowledge thy hand in every thing that befalleth us; and in all the afflictive dispensations of thy providence, may we strive to improve them to thy glory and our own salvation. Sanctify, we pray thee, this present visitation to this thy servant. May it tend to weaken his attachments to earth, and to elevate them to heaven. May it awaken in his mind a lively sense of the shortness and uncertainty of this life, and of the vast importance of being prepared for a future state. Dispose him to give all diligence to make

his calling and election sure. May he pray earnestly to thee for the pardon of his sins, and for an assured interest in the blood of Christ. And, O Lord, regard not his unworthiness, nor refuse to hear him when he calleth upon thee; but accept of his repentance, blot out all his misdeeds, and refresh him with the grace and comfort of thy Holy Spirit. Support him in the weakness of his body, guard him in the temptations which assault the soul, administer his sorrows with tenderness, and turn them all to his good and comfort in the end. Lay not more upon him than thou wilt enable him to bear. Consider his weakness, and proportion his trials to his strength, that he may endure them with patience and resignation to thy blessed will. And since thou alone, O thou Great Physician of our souls, canst effectually remove his maladies, be pleased, we beseech thee, so to bless the means which may be used for his recovery, that he may perceive and feel the blessing in the relief of his pain, and the restoration of his health; and may he have grace to pass the residue of his days in thy fear and love, and to thy praise and glory, and thus show forth his gratitude for this and all the other instances of thy love and mercy to him. All which we ask, &c.

### A PENITENTIAL PRAYER.

O ALMIGHTY God, the Author of eternal salvation, and the blessed Redeemer of the world, who art ever ready to hear the voice of prayer, and more willing to give than we to ask, we pray thee in mercy to regard this thy servant, in penitence for his sins. Through the merits of the atoning blood of thy Son, our Mediator, forgive him all the

errors and follies of his youth; remember not his wanderings in the forbidden paths of wickedness, and treasure not to him in judgment thy merited wrath for his offences against thy holy laws; but be very merciful to him, we pray thee, and, by the comforting influences of thy Holy Spirit, remove the fears of a troubled conscience from his mind. Spare him, good Lord, O spare him from the bitter pangs of remorse, and of distracting doubts that overwhelm the soul with despair. And grant that the door of thy mercy may not be closed against him forever; but may it now be opened, and may the peaceful Messenger of divine love be commissioned to dispel his fears, and to diffuse a holy peace and serenity over his mind.

Hear us, O Lord, we pray thee, and visit him with the favor which thou bearest to thy people, that being made a partaker of thy mercies, he may rejoice in thee as the God of his salvation, and be refreshed with the tokens of thy reconciled love and favor. And may it please thee to bless with success the means used for his recovery, that he may be speedily restored to health, that his days may be many and useful in the world, devoted to thy service, and to thy honor and glory. But if, in thy wisdom, thou hast otherwise determined, O, endue him abundantly, we pray thee, with the sustaining influences of thy Holy Spirit, that he may regard death without dread, and be sweetly resigned to thy blessed will; comfort his mind with a sense of thy fatherly love and goodness, preserve him from his spiritual enemies, mitigate and relieve his sufferings, and finally receive him to thyself in the abodes of peace and blessedness, for the sake of thy Son Jesus Christ our Lord and Savior. Amen.

### FOR AN IMPENITENT PERSON.

ALMIGHTY God, grant, we pray thee, that this person, whose sickness now reminds him of the certainty of death, may have such a sense of his situation as a sinner, that he may be truly concerned about the saving of his soul. Make him to consider the *cause* of his affliction, and the *end* to be answered by it. Grant that this sickness may be the means of awakening him to repentance, of purifying his heart, and leading him to Christ, the only Redeemer of sinners. Let him reflect with horror on the certain destruction which he would have brought upon himself, had he been called out of life in the midst of his sins; grant that he may now diligently avail himself of his present opportunity to amend his life, and to secure the salvation of his soul. Let the zeal of his future piety be proportioned to his past sin and folly, and let the remembrance of his ingratitude and disobedience make him humble, diligent, and persevering in improvement. O God, let him not depart out of this world till his peace with thee be secured. Pardon, we pray thee, all his past sins, for Christ's sake. Create in him a clean heart, and renew a right spirit within him. Work in him, and do for him, whatever thou seest necessary for his present and eternal good; and whenever he leaves this world, may he be a fit partaker of the inheritance of the saints in light, through Jesus Christ our Lord. Amen.

### FOR ONE IN A BAD STATE.

O MOST holy and righteous Lord God, who cannot look upon iniquity, we bow down before

thee in the name of Jesus, the friend of sinners, and for his sake implore thy mercy in behalf of this person, who has so much despised and neglected thee and thy service, and whose life has been spent in sin and folly. O God, impress on him the deepest sorrow and contrition for all his sins. Grant unto him a deep and unfeigned repentance, and also a strong and lively sense of thy astonishing mercy in having hitherto delayed his punishment.

May he now give all diligence to secure the salvation of his soul. O, let him not give sleep to his eyes, nor slumber to his eyelids, till he has obtained pardon and peace. And may the remainder of his life be spent in thy fear and service; and as there is no promise of acceptance without an actual amendment, so let him remember that no amendment now can compensate for the wickedness of his past life, and that his trust must be in thy undeserved mercy, through Christ his only refuge. For his sake, we pray thee, O God, to spare him, and to grant unto him repentance unto salvation. For the all-sufficient merits of thy Son, reject him not, O God, nor shut thine ears to our prayers in his behalf, but pardon all his sins, and make him a monument of thy saving mercy in Christ Jesus. Amen.

### FOR AN IMPENITENT SINNER.

LORD, we kneel down before thee to supplicate thee in behalf of this person, here lying on the bed of sickness. For Jesus' sake, we pray thee to accept the petitions that we now ask for him.

May this sickness, O Lord, be the means of reclaiming him from sin, and of producing in him

repentance unto salvation. Let thy Holy Spirit descend upon him, and so melt the hardness of his heart as may make him sorrowfully concerned that he should ever have offended thee, the God of all goodness, and the source of every blessing. Make him thankful that he has not been taken away in the midst of sin and folly. Make him thankful that his sickness does not affect his understanding, but that he still enjoys the use of his reason and his senses. And, O God, dispose him to give all diligence to secure the salvation of his soul, and for this purpose to use all the means of grace which thou hast appointed. Dispose him to pray heartily to thee for pardon and forgiveness, and for a saving interest in the atoning blood of the Savior. And, O Lord, be very gracious unto him, and grant unto him a free and full remission of all his sins. O, reserve them not to be punished in the day of thy fierce anger; but spare him, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, thou most worthy Judge Eternal, deliver him, we beseech thee, from the bitter pains of eternal death. Thy property, Lord, is always to have mercy; spare him, therefore, good Lord; spare this person whom thou hast redeemed with thy precious blood, and be not angry with him forever.

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world, have mercy upon him.

Graciously hear us, O Christ.

Graciously hear us, O Lord Christ.

O God, merciful Father, who hast promised to hear the petitions of those who ask in thy Son's name, mercifully accept the prayers which we

have now offered in behalf of this person, and for the glory of thy name turn from him all the evils he doth most justly deserve, and give him grace so to improve this visitation, that should his days upon earth be prolonged, he may live to thee, and be an instrument of good in his generation; or in the event of his departure hence, that his soul may be received by thee in life everlasting, through Jesus Christ our Lord. Amen.

### FOR ONE WHO IS PENITENT.

O MOST merciful Father, who art always more ready to hear than we to pray, and to give more than we can desire or deserve, we beseech thee to look in mercy upon this thy servant, who earnestly desires the pardon of his sins, and a saving interest in thy covenanted mercies in Christ Jesus.

We know, O Lord, that thou art a merciful God; full of compassion, long suffering, and of great pity; forgiving iniquity, transgression, and sin; and that thine arms of mercy are ever open to receive the contrite and penitent offender. For thy tender mercies' sake, therefore, O Lord, and for thy dear Son's sake, who came into the world to seek and to save such as were weary and heavy laden with the burden of their sins, and who hast graciously assured us that "those who come unto thee shall in no wise be cast out," we pray thee freely to forgive him all his sins, and to bestow upon him a saving interest in the blood of Jesus.

Hear us, most merciful Father, in these our petitions for this thy servant, who earnestly desires pardon and forgiveness. Graciously receive him, as the offended father received the offending prodigal. Receive him graciously into thy bosom, and

gladden his heart with the tokens of thy reconciled love and favor. For the glory of thy name pardon all his misdeeds, and turn from him all those evils that he has most justly deserved. And grant, Lord, that he may continue to cherish his present feelings of indignation against sin, and to resolve, by thy grace, ever manfully to fight against it, and to approve himself thy faithful servant. And help him to trust, not in himself alone, but in thee, for the performance of his vows and resolutions. What he knoweth not, teach him, and what he knoweth, enable him to practice. And give him grace cheerfully to acquiesce in thy will, in regard to whatever may be the character of this, or any of thy future dispensations towards him; that if it should be thy good pleasure that he should live to be tried, he may prove himself thy faithful servant; or, if his sickness should result in death, he may calmly resign himself to thy will; that so, living or dying, he may be thine, through Jesus Christ our Lord. Amen.

### ANOTHER PRAYER FOR ONE WHO IS PENITENT.

O LORD, who in mercy hast granted to this thy servant a due sense of his transgressions, we beseech thee to increase the influences of thy Spirit, confirm his indignation against sin, and heighten his sorrowful remembrance of his former iniquities into the most earnest resolutions against a repetition of them in future. Let him distinguish between infirmity of body and contrition of soul, that he may not mistake his present freedom from temptation for a sign of his piety, but may he steadfastly resolve to prefer his duty before all allurements, if tried by them again. Affect him with a deep

sense of the importance of thy favor, and of the vanity of this world; that he may devote himself wholly to thy service, and be prepared for all future temptations, should he be again assaulted. And do thou, O God, help him to withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind to serve thee. Let thy Holy Spirit be with him, to direct and guide him in all his ways. Bless to his good all the means of grace, and grant that he may so profit by the same as to be made wise unto salvation. May he devote himself wholly to thy service, and have grace so faithfully to serve thee during the remainder of his days, as that finally he may be admitted into thine eternal and glorious kingdom, there to live with thee in life everlasting, through Jesus Christ our Lord.

### FOR FORGIVENESS.

MOST gracious God, who hast taught us to apply to thee in time of need, and hast promised mercy and forgiveness to those who earnestly pray for it in the name of thy dear Son, regard our supplications for this thy servant, who desires to obtain it through the merits of thy Son Jesus Christ. He is sensible that he is altogether unworthy of thy forgiveness, and that nothing but thine unbounded goodness could encourage him to apply for it. But without thy mercy he must perish; and thou hast graciously declared that thou wouldest not the death of a sinner. Accept, therefore, his humble petitions for mercy, and in him may Christ Jesus show forth all long-suffering and compassion. He knows that his life cannot bear a strict examination; for if thou shouldest be extreme to mark what has been done amiss, O Lord, who may abide it? Accept him

according to the gracious covenant of thy mercy in thy Son Jesus Christ. Prepare him by sincere resolutions of obedience to apply to thee in prayer; strengthen him by a comfortable trust in thy mercy to proceed uniformly in the way of holiness; favor him with a longer time to testify his sincerity by a holy life; and whenever thou shalt be pleased to take him hence, receive him into thy mercy, through the merits and intercession of thy Son Jesus Christ our Lord.

### FOR ONE MUCH DEJECTED IN MIND.

O MOST merciful Father, who knowest our frame, and rememberest that we are but dust, look with pity, we pray thee, upon the sorrows of this thy servant, whose soul is cast down within him. Banish from his mind all needless fears, and deliver him from his present sadness and dejection of spirit. Mercifully forgive him all his sins, and gladden his heart with the tokens of thy love and favor. He confesseth, O Lord, that he hath sinned against thee; that he hath done those things which he ought not to have done, and hath left undone those things which he ought to have done. He is sensible, too, that he has no merits of his own to plead, and he trusts entirely to the merits of his Savior for pardon and forgiveness. For Christ's sake, therefore, we pray thee to forgive him all his sins. By his death and passion, by his resurrection and ascension, we entreat thee to be thus merciful to him. O thou Sun of Righteousness, arise, shine, and dissipate the clouds of darkness that rest upon his mind, and diffuse the rays of joy and comfort through the inner man. Make him glad with the light of thy countenance, and revive his spirit

within him. Make him to taste and feel that thou art gracious, and that thou hast power to comfort those who are cast down. Endue his soul with patience under his troubles, and with resignation to thy blessed will; comfort him with a sense of thy goodness; lift upon him the light of thy countenance, and give him peace.

O God, who despisest not the sighing of a contrite heart, nor the desires of such as are sorrowful, mercifully assist the prayers we have now made in this time of trouble and adversity, and grant unto this thy servant the comfort he now requires; and may we and all have grace evermore to serve thee in pureness and holiness of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ our Lord.

### FOR A SICK PERSON, TROUBLED WITH DOUBTS AND DIFFICULTIES.

O GOD, who art the only Comforter of the sorrowful and afflicted, we earnestly entreat thee to impart the consolations of thy grace to this thy afflicted servant. Regard with pity, we pray thee, his infirmities, and compose his mind with the soothing influence of thy Holy Spirit. O, let thy grace so enlighten his understanding that he may discern the wonders of thy redeeming love, and rejoice in the knowledge of thy boundless goodness and mercy. Grant unto him, we pray thee, entire confidence in thy willingness to bless and comfort those "who are weary and heavy laden with the burden of their sins," and whose hearts are truly humble and contrite in thy sight. Enable him effectually to repent of all his past transgressions, and diligently to avail himself of

all the prescribed means of grace and salvation. And do thou, O God, so assist him with thy spirit, and so increase his confidence in the merits and efficacy of his Redeemer's blood, that he may obtain a well-grounded hope of acceptance with thee, and be blessed with the manifestations of thy reconciled love and favor.

We thank thee, O Lord, that thou hast awakened his mind to a sense of the importance of being prepared for eternity. Affect him with a still deeper conviction, we pray thee, of the solemn realities revealed in thy word, and of the danger of procrastinating the work of amendment and of preparation for the eternal world. And now that all things else fail him, and that he has a feeling and experimental sense of the frailty of his nature, and of the uncertainty of human life, may he be disposed to cling more earnestly to the promises of thy word, and to yield a more unreserved compliance with its requirements. And grant, O Lord, that every darkling cloud of unbelief may be dispelled from his mind, and that henceforth he may be able to serve thee without fear, and with that peace which cometh only of thee, and which passeth all understanding.

We pray thee, heavenly Father, to restore him speedily to health, with a deep sense of thy mercy to him, and a firm determination to devote himself wholly to thy service, and to strive to please thee all his days. But if thou hast otherwise determined, O, prepare him for his departure; be with him in his passage through the dark valley of death, and let thy holy angels convey his soul to the bosom of his Savior, there to live with him in the fruition of never-ending happiness. We ask all, &c.

### FOR A PERSON IN DESPONDENCY.

O LORD, our heavenly Father, who art the sure and efficient help of all who call upon thee in trouble, be pleased to hear and accept our prayers for this person, who is oppressed with gloom on account of his sins. Have mercy upon him, O Lord, have mercy upon him, and cheer and enliven his heart with the consolations of thy Holy Spirit. O, let him not distrust thy mercy and goodness, nor disbelieve thy promises; but, notwithstanding the deep sense of his unworthiness, may he confidently and earnestly call upon thee, who art the Savior of sinners, and not exclude himself from the hope of pardon and reconciliation. Graciously vouchsafe unto him, O Lord, a saving faith in the blood of Jesus; and comfort his heart with the assurance "that his blood cleanseth from all sin," and "that whosoever cometh unto him believing, shall in no wise be cast out." O, let him be no longer faithless, but dispose and assist him, O God, by the grace of thy Spirit, to bring the burden of his sins at once to the foot of the cross, and to cast himself in faith on the mercy of his Redeemer; and by the blessed influence of thy Spirit upon his heart, may he feel "that his sins, though many, are forgiven him." What he knoweth not, O Lord, teach him, and what he knoweth, enable him to practise. Let him not neglect any means of grace, as though they were no further useful, but keep in the observance of every duty enjoined by thy word. And should he fail of that speedy relief for which his soul is distressed, O, may he not grieve thy Holy Spirit away, by yielding to despondency and gloom, but may he be encouraged by thy gracious promises

to persevere; and do thou, O God, in thine own appointed time, cause him to rejoice in his deliverance from trouble, and to triumph in the possession of a good hope of being received into glory hereafter.

To thy mercy and grace we now commend him. Pardon, we pray thee, all his sins, and bestow upon him whatever in thy wisdom thou knowest to be best for him. Preserve and keep him in health; may his days be many and useful in his generation, and when he is summoned to depart hence, may his spirit be received by thee in that happy, peaceful place, where the weary are at rest, — and where sin and sorrow are unknown. For Christ's sake we ask all.

### FOR A SICK PERSON OF WEAK FAITH.

O THOU, who art the Author and Finisher of our faith, and the God of all comfort and consolation, we come unto thee as our only refuge in trouble, humbly, but earnestly, to implore thy aid and thy blessing in behalf of this thy servant, in distress. In thy wisdom thou hast seen fit to visit him with sorrow and sickness. O, be gracious unto him, we pray thee, and vouchsafe all that he may require, both for his soul and body. Thou knowest, O Lord, all his wants, the weakness of his faith, and the errors of his understanding, as also his bodily disorders. O, be pleased to proportion thy grace to his necessities, and to supply all his need. Graciously bestow upon him the enlightening and enlivening influences of thy Holy Spirit, dissipate the darkness that beclouds his mind, and strengthen his faith in the promises of thy Word. For the sake of thy Son our Redeemer, hear and answer

all his prayers, pardon his sins, endue his soul with patience under his affliction, and with resignation to thy blessed will, and enable him to realize thy love and thy grace in his heart, and to rejoice in the hope of thy salvation. And may it please thee, O Lord, to speedily restore him to health and all the blessings of life. But, above all, we entreat thee to prepare him to meet thee in peace, to cordially welcome death as the messenger of relief and joy to his waiting spirit, and as his deliverer from every bodily and mental ill. Help him to look upon the grave as the gate of immortality, and the introduction to that holy, happy, and unchangeable state, where in thy presence is fulness of joy, and where there are pleasures forevermore. For Jesus Christ's sake, we pray thee to grant all these petitions.

### FOR A SICK PERSON WHO DESIRETH PARDON.

O MOST merciful Father, who hast promised to grant the petitions of those who ask in thy Son's name, we now kneel down humbly to supplicate thee in behalf of this person, who earnestly desireth pardon and forgiveness of all his sins. He confesseth, O Lord, that he hath sinned against thee, that he hath done those things which he ought not to have done, and left undone those things which he ought to have done. He is sensible, too, that he has no merits of his own to plead, and he trusts entirely to the merits of his Savior for pardon and salvation. For Christ's sake, therefore, most merciful Father, we pray thee to forgive him all his sins. Wash them all away in that fountain which thou hast opened for sin and uncleanness. Spare him, good Lord, spare thy servant whom

thou hast redeemed with the precious blood of thy dear Son. For Christ's sake, we beseech thee to be thus merciful to him. By his death and passion, by his resurrection and ascension, we entreat forgiveness at thy hands. Grant unto him also that humble and contrite heart which thou lovest, and whose prayers and sighs thou wilt not despise. O, visit him with thy salvation, support him by thy grace, and work in him, and do for him, whatever in thy wisdom thou seest proper for his present and eternal good, that so this light affliction of a moment may work for him a far more exceeding and eternal weight of glory.

Lord, grant unto him, we pray thee, the comfort of a holy hope that thou hast accepted his repentance and heard his prayers. And resting all his hopes on the cross of Christ, may he be filled with holy peace and joy. Be with him, O Lord, at all times, and let nothing disturb or terrify his soul. May his mind be calm and peaceful, his faith strong, and his confidence at all times be steadfastly reposed on thee, who art the anchor of his safety. And whatever may be the issue of this sickness, grant that he may so improve the same, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord.

We pray thee, O Lord, to behold with thy favor and blessing all the sick and afflicted, and to supply them with such temporal and spiritual comforts as they stand in need of. Grant them repentance towards thee, and faith towards the Lord Jesus Christ, that their sins may be done away in thy mercy, and their pardon sealed in heaven before they depart hence to the eternal world. May they not despise thy chastening, nor faint under thy rebukes, but endeavor to improve the same to

the salvation of their souls. And do thou bring us all, at last, to that place where there is no more sickness or sorrow, and where tears are wiped away from all faces. Amen.

### FOR A SICK PERSON, WHO IS IN GREAT WANT OF SLEEP.

MOST gracious God, we kneel down before thee, and humbly pray thee to look with tender concern on this thy afflicted servant, whose case we would bear on our hearts at thy mercy-seat. Renew his wasted spirits, we pray thee, with comfortable sleep. Compose him to a sweet and undisturbed rest. Refresh him so sensibly as to enable him affectionately to acknowledge thy goodness to him in this respect. O, may he enjoy the comfort of rest, and of refreshing sleep.

But, O God, if thou see fit to deny or delay the blessing, give him patience, and grant that in the multitude of his thoughts within him, thy comforts may refresh his soul. If he still be tossed on a wearisome bed, may his mind repose itself in thy love, and be blessed with the comfortable consolations of thy Holy Spirit.

And prosper, we pray thee, the means used for his recovery. We know that the wishes of friends avail not, nor the power of nature or art, without thy concurring blessing. Bless then, we pray thee, every application for his recovery. Let thine, O Lord, be the glory, and his the comfort of the means used for the same.

Support him also under his pains, and deliver him speedily from them, and in such a way as may best promote thy glory and his present and future welfare. Continue him in this life with a due

sense of his preservation, and lead him thereby to a better preparation for the next.

### FOR CONSOLATION.

MOST gracious God, who, by thy Son Jesus Christ, hast knit us all together in one body, that we should love one another, and that, if one member suffer, all the members should suffer with it, we humbly implore thy tender mercies towards this our sick friend, of whose afflicted condition we desire to have a compassionate sense and feeling.

Look graciously upon him, O Lord, and visit him with thy salvation. Grant unto him such consolation from above as we should desire for ourselves were we in his circumstances. Give him a truly penitent heart for all the offences he has at any time committed, and a lively faith in thy Son Jesus Christ, who came into the world to save sinners. Give him the comfort of a holy hope that thou hast accepted his repentance, and heard his prayer. Support him by this hope under all his pains, and enable him patiently to submit to thy fatherly correction. Send him help now in this time of need, both for his soul and body. Bless the means used for his recovery, and if it be thy good pleasure, restore him to his former health, together with a serious resolution in his heart to serve thee more zealously all his days; or else give him grace so to take this visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

### FOR SUBMISSION.

O ALMIGHTY God, the Creator and Governor of the universe, who hast so disposed all things as may best glorify thy wisdom, serve the ends of thy justice, and magnify thy mercy; and who, by secret and undiscernible ways, bringest good out of evil, we humbly pray thee to give us wisdom from above, that we may reverence thee in thy judgments, and adore thy footsteps, which are in the great deep, and which cannot be searched out. Teach us to submit to thy providence in all things, to be content in all the changes of our condition; to be temperate in prosperity; meek, patient, and resigned in adversity; and to look through the cloud of darkness and trouble for the light and consolation which thou, in thy mercy, vouchsafest to them who love thee. And grant that, in all our afflictions, we may fly unto thee for succor and support; that we may wait for deliverance in such times and manners as thou hast reserved in thine own power, and graciously dispensest according to thine infinite wisdom and compassion; and that, in the mean time, doing our duty with an unwearied diligence, and an undisturbed composure, our affections may be gradually weaned from the vanities and possessions of this world, and steadfastly fixed on that place where true joys are alone to be found, through Jesus Christ our Lord.

### ANOTHER PRAYER FOR SUBMISSION AND RESIGNATION.

O GOD, who by thy righteous Providence orderest all things well, and in subservience to thy

glory, and to the good of thy creatures; let thy will, we pray thee, be the measure of our desires, and thy providence, in all the changes of life, the ground of our submission. Thou hast made, and hitherto sustained us. Thou hast blessed us with unmerited mercies all our days, and protected us amidst innumerable dangers. Thou hast relieved us in our calamities, and comforted us in our sorrows. In the remembrance, then, of thy past goodness, may we repose with filial confidence in thy love and favor, for the time to come. And more especially, O Lord, we beseech thee, that in the loss of our friends, whom thou hast guided in life by thy counsel, and blessed in death with thy peace and favor, we may not murmur or repine, neither sorrow as those who have no hope. With the same hand thou hast crowned them and smitten us. Praised be thy name, O Lord, that thou didst call them to the knowledge of thy truth, and sanctify them by thy grace; that thou didst pour upon them the continual dew of thy blessing, and preserve them in their way through all the impediments of their salvation. We give thee thanks, O God, for all the graces and benefits which thou didst bestow upon them in time, and which thou hast reserved for them through eternity. And we beseech thee so to join us together with them in unity of spirit, that we, following their blessed steps in all virtuous and godly living, may cheerfully do thy will on earth, as they in heaven, and be made partakers with them of those unutterable joys which thou hast prepared for them who love thee, through Jesus Christ our Lord. Amen.

### WHEN ANY MEMBER OF THE FAMILY IS SICK.

THOU, O Lord, givest to thy creatures health and strength, and when thou seest fit, visitest them with sickness and infirmity. Be pleased now to hear the prayers which we offer in behalf of thy servant, who is dear to us, and who is now afflicted by thy hand. Look down from heaven, behold, visit, and, in thine own good time, relieve him. Direct to the use of suitable means for his recovery, and bless the application of them. Mitigate the sufferings of his disease, and dispose him to place all his trust and confidence, not in the help of man, but in thy promises, power, and love. Be merciful to him, gracious Lord, not according to his deservings, but according to the necessity of the case and the multitude of thy mercies. In submission to thy most wise and good disposal of all things, we beseech thee that this bitter cup may pass away from thy servants, or give us grace so to improve it, as to set us forward in our way to life eternal. All which we ask, &c.

### A PRAYER UNDER SAD ACCIDENTS AND DISASTERS BEFALLING THE BODY.

O MOST merciful Father, who hast taught us that affliction rises not out of the dust, nor comes by chance and without thy appointment, we know that thy judgments are right, and that thou in faithfulness hast afflicted this thy servant. O Lord, give him patience, and strength, and grace, proportionable to this great and sudden trial; and enable him so to demean himself under it, that after the affliction he may find cause to say, "It

was good for me to be afflicted." Thou hast torn and smitten; thou alone art able to heal and bind up. Of thine infinite mercy, we pray thee pitifully to look upon him in his low estate, and vouchsafe unto him that comfort and assistance, both for his soul and body, which he stands in need of, and which we cannot render. For his sake who was wounded for our transgressions, and bruised for our iniquities, forgive and comfort his soul; and in good time repair the breaches made upon his body, if it seem good in thy sight, and make him to hear of joy and gladness, that the bones which thou hast broken may rejoice.

Lord, if thou wilt, thou canst make him whole. May it be thy gracious pleasure to glorify thy power and mercy in his help and recovery; or, however thou mayest deal with his body, grant him a humble resignation to thy will, and satisfaction with thy dealings; and make this sad dispensation, which is so grievous for the time, gracious and beneficial in the issue. O, make it the messenger of love to his soul, and the means of converting and sanctifying it, and fitting it for thy blissful presence hereafter. Grant these, &c.

### FOR ONE WHO HAS EXPERIENCED A HEAVY AFFLICTION, AND ALSO FOR THE FAMILY.

MOST merciful Father, we kneel down before thee and humbly implore thy tender mercies in behalf of this family, of whose afflicted condition we desire to have a compassionate sense and feeling. In thy wisdom thou hast seen fit to visit them with trouble, and to bring distress upon them. Remember them, O Lord, in mercy, and comfort and relieve them according to the necessity of their

case. Help them to see love in thy rod, and justice in thy dealings, and to know that temporal afflictions, through thy blessing, turn to spiritual good.

And, O God, look with pity and compassion upon the unhappy condition of this thy afflicted servant, and grant to him as speedy and effectual assistance as may be agreeable to thy will. Lessen his dangers, assuage his pain, and bless the means which may be used for alleviating and removing the same.

While it continueth, O Lord, vouchsafe unto him, we pray thee, the consoling and strengthening influences of thy Holy Spirit. Endue his soul with patience and resignation, and enable him to endure with becoming fortitude what thou hast laid upon him. Whatever of good is fitting for him to receive, we pray thee to bestow upon him. And O, may this affliction be so blessed to his good, as to dispose him to look with more indifference on this world, in which we are liable to so much pain and trouble, and to prepare himself for that world where trouble and sorrow are unknown. And shouldest thou be pleased to prolong his days, may he devote himself to thy service, and to thy glory, by doing good and serving thee in his generation. Every other request we leave to thy wise disposal; beseeching thee to order and overrule all things for his good, and to do for him, and for us, more than we can ask or think, for Jesus Christ's sake. Amen.

As regards ourselves, may we be resigned and contented under all the allotments of this our mortal pilgrimage; and in the midst of the numerous dangers and casualties to which we are subject, in this mortal life, have grace always to keep in mind that piety is the only solid foundation of our se-

curity ; and that if our salvation be secured, we have no reason to fear any unforeseen accident which may hasten us to it.

Assist us mercifully, O Lord, in these our prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that amidst all the changes and casualties of this mortal life, we may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

### FOR THE AFFLICTED.

O LORD, we commend to thy fatherly goodness all those who are any ways afflicted in mind, body, or estate. Relieve the distressed, comfort the sorrowful, protect the innocent, and awaken the guilty. Assist those who draw near the time of their dissolution, and so fit and prepare them, we pray thee, against the hour of death, that after their departure hence in peace, and in thy favor, their souls may be received into thy everlasting kingdom. And we bless thy holy name for all thy servants departed this life in thy faith and fear, and more especially for those who were near and dear to us. We laud and magnify thee for thy great goodness in having given them a happy deliverance from the sins and sorrows of this miserable world ; and we most humbly beseech thee, that we may have grace to follow their good examples in steadfastness of faith and godliness of life, that at the last day, we with them and they with us, may attain to the resurrection of the just, and hear the joyful voice of our Lord saying to us, " Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the

world." Grant this, O Father, for Jesus Christ's sake. Amen.

### ANOTHER PRAYER FOR THE AFFLICTED.

O FATHER of mercies and God of all comfort, remember every Christian soul bowed down with sorrow or sin, and all who stand in need of thy mercy and help. Look graciously upon the sick and needy, the lonely and the disconsolate; bind up the broken hearted, hear the cries of orphans and widows in their calamity, and lift up the light of thy countenance upon all who are in the valley of the shadow of death, supporting them in their agonies, their weaknesses, and temptations. In mercy remember them who have lost their health or their peace, their innocence or their hopes. Restore them, O Lord, to all good; giving them pardon of their sins, patience under their sufferings, and a happy issue out of all their afflictions. And assist us, O Lord, in all the changes and chances of this mortal life. Be gracious to us in the time of trouble and calamity, and grant that in all our troubles we may put our whole trust and confidence in thy mercy. Strengthen our faith in our sicknesses and sorrows, our temptations and trials. And when the days of our pilgrimage are over, grant that we may die in thy fear and favor, and rest in a holy hope of our joyful resurrection, and the full and perfect consummation of our bliss, both in body and soul, in thy everlasting kingdom, through our Lord and Savior Jesus Christ Amen.

### FOR ONE UNDER GRIEVOUS PAINS.

O MOST merciful and compassionate Father, whose compassions fail not, mercifully regard,

we beseech thee, with an eye of pity and compassion the sorrows of this person, whom thou hast seen fit to visit with such sore and painful sickness. We know, O Lord, that thou dost not willingly afflict the children of men, but doest it only for their good. But, O God, thou knowest the weakness of our nature, and how little we can bear. And thou art witness to the burden, the painful and oppressive burden, under which this thy servant laboreth, and which crieth aloud to thee for ease. All the day long is he troubled, and in the night season he hath no rest. His body is filled with pain, and his soul is bowed down within him. Wherefore, we pray thee, most merciful Father, to have pity upon him, and either to lighten his affliction or give him grace to bear it. Send to him, we pray thee, the Holy Ghost the Comforter, and let thy grace abound in him in proportion to his need of it, that his spiritual grace and strength may be greater than his sufferings. Let thy grace refresh his spirit and support his soul. Deal very gently and tenderly with him, O Lord, and afflict him not above his strength. Make him to taste and feel that thou art gracious, and that thou hast power to comfort those who are cast down. May he be perfectly resigned to thy will, and with thy suffering saints of old be disposed to say, "The will of the Lord be done;" "It is the Lord, let him do what seemeth him good." And should this long and painful sickness try his faith and patience, may it also confirm and strengthen them. And may it please thee, O God, so to sanctify it to his spiritual good, that it may be the blessed means of fitting him for the enjoyment of that happy place, where sorrow and sickness are unknown — even Immanuel's land, where thou, O Lord, wilt be the joy

of thy people, and where the days of their mourning shall be ended. In view of the attainment of that happiness, and of those pleasures, may he not account his sickness painful, so that he may finally finish his course with joy, and enter upon that rest which thou hast prepared for thy people.

We pray thee, O Lord, to bless all who are laboring under any bodily or mental suffering. Relieve the distressed, comfort the sorrowful, protect the innocent, and awaken the guilty. Sanctify their afflictions to their good. Be thou a father also to the fatherless, a husband to the widow, a refuge to the oppressed, and a God of comfort and consolation to the sorrowful and afflicted, whatever may be their trouble or affliction. We ask all for Jesus Christ's sake. Amen.

### A SECOND PRAYER FOR ONE IN GREAT PAIN.

O FATHER of mercies and God of all comfort, who alone canst comfort those who are cast down, look with pity, we beseech thee, upon the suffering condition of this thy sick servant. What wearisome days and nights thou hast appointed him, O God, thou knowest. Thou hast made him acquainted with grief, and sickness has now become his familiar companion. We know, O Lord, that the hours of his sufferings are numbered, and that thou countest them to him. Grant that he may acquiesce with his whole heart in what thou art pleased to inflict, who orderest every thing for the good of thy creatures. And forasmuch as he is very weak and frail, lay not more upon him, O Lord, than he is able to bear. Have mercy upon him; have mercy upon him, O God, and afflict him not above his strength. Hear the prayers which

he putteth forth in the anguish of his spirit, and have regard to the voice of his supplications. Grant to him, we pray thee, that sensible relief and comfort which his case so imperatively requires. In all the pains of his body, in all the troubles of his spirit, do thou, O Lord, comfort and support him. Pardon all his sins, and gladden his heart with the tokens of thy love and favor in Christ Jesus. Grant that the precious promises of thy Word may be so applied to his mind, under the influence of thy Spirit, as to become a rich source of consolation to him under this long and painful sickness. And sanctify to him, we pray thee, every pain and every sorrow, that he may pass through the furnace of affliction as gold purified in the fire; and when he has suffered all thou hast appointed him, may he come off more than conqueror, through Him who hath loved him, and died for him, even Jesus Christ our Lord.

Whatever may be the issue of this sickness, O God, give him grace so to profit by it, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord.

And grant, O Lord, that each and all of us, in our best estate of health, may seriously consider how frail and mortal we are. May we not boast ourselves of to-morrow, nor forget our dependence upon thee. Give us grace to pass the time of our sojourning here in thy faith and fear, and to live soberly, righteously, and godly in the world, and as becometh those who must shortly die, and appear before thee in judgment. And may we all be so prepared for the hour of our departure hence, that it may be our happy lot to die the death of the righteous, and that our last end may be peaceful and blessed. All which we ask, &c.

### A THIRD PRAYER FOR ONE UNDER GRIEVOUS PAINS.

O GOD, our Refuge and Strength, who art a present help in time of trouble, look graciously and favorably, we humbly pray thee, upon this thy afflicted servant, and if agreeable to thy will, send him ease and comfort in this his time of need. Grant unto him a meek and quiet submission to thy will, that he may wait with patience till thou seest fit to deliver him. Suffer not the extremity of his pain to cause him to entertain a hard thought of thy providence, but may he still believe thee to be a kind and merciful Father, whilst thou art smiting and afflicting him for his spiritual good.

And that he may be enabled to do so, strengthen him, we pray thee, with thy grace, and lay not more upon him than thou wilt enable him to bear. (In the multitude of the sorrows which he has in his heart, let thy comforts refresh his soul. Grant unto him a sweet sense of thy tender mercies, which have been ever of old, and which endure continually.) Comfort him with a sense of thy goodness, cheer him with the light of thy countenance, gladden his heart with the tokens of thy favor, support him under his pains and troubles, and in thy good time deliver him from them. Give success to the remedies that are used for his recovery, and restore him speedily to his former health. Pardon all his sins, and enlighten his mind with whatever thou mayest see fitting for him to know in regard to thee, himself, or his duty. Make him thankful for this opportunity of spiritual improvement; and may he so avail himself of the same, that this "sickness of his body may result

in the everlasting health of his soul." O that his whole heart, and soul, and mind may be daily more conformed to the image of his Savior. O that his present experience, and deep sense of the frailty of his mortal nature, and of the uncertainty of life, may elevate the more earnestly his hopes and desires to heaven, — to that blessed place, where sickness, and sorrow, and trouble are unknown, and "where the weary are at rest."

Fit him, O God, for living or dying. If it shall be thy pleasure to release him from his bed of pain and languishing, and to live longer upon the earth, may he have grace to live in thy fear, and to thy praise and glory; and if thou hast determined that this sickness shall be a sickness unto death, and this visitation his last visitation, prepare him, O merciful God, by thy grace, for thy blessed self, and grant him a safe and comfortable passage out of this wretched life to an infinitely better, through the merits and mediation of thy beloved Son Jesus Christ our Lord. Amen.

And do thou give us all grace so to live, that we may comfortably look up to thee at all times, and especially in a time of sickness, as our constant Friend and most tender Father, as our life and health, our rest and joy, through Jesus Christ our Lord and Savior. Amen.

### FOR ONE WHO CANNOT UNITE IN THE PRAYER UNDERSTANDINGLY.

O ALMIGHTY God, the help of all who put their trust in thee, and the relief of the needy, hear the prayers which we now offer unto thy divine Majesty in behalf of this person, who, by reason of her mental disorder, and bodily weakness

and distress, is unable to pray for herself. Look with pity and compassion, we pray thee, upon her unhappy condition, and comfort and relieve her according to the necessity of her case. Lord, thou knowest her condition, her thoughts, and what she needs; be pleased, therefore, to relieve her according to her necessities. Look upon her, O Lord, in mercy, and grant unto her such help, both for her soul and body, as she stands in need of. Whatever of good is fitting for us to ask, and her to receive, we pray thee to bestow upon her. Pardon all her sins. Give her a saving interest in the blood of Jesus. Lighten her griefs, and preserve her from bodily and mental pain. Bless to her benefit the means that are used for her recovery. Restore her, if consistent with thy wisdom, to health of body and to soundness and vigor of mind, that her soul may bless and praise thy holy name. And O, sanctify this affliction to her good, that it may be the means of qualifying her for thy presence hereafter. These things, and whatever else thou mayest see good for her, we humbly ask, for the sake of Jesus Christ our Lord.

### FOR ONE WHO HAS EXPERIENCED EASE, BOTH OF MIND AND BODY.

LORD, we kneel down before thee, and gratefully thank thee, that thou hast been pleased to send this thy servant ease, both in soul and body.

Notwithstanding the sorrows which he had in his heart, thy comforts have refreshed his soul. And though burdened and bowed down on account of his sins, thou hast now vouchsafed unto him ease of mind, and a comfortable sense of thy reconciled love and favor. (Blessed be thy name, O Lord,

that thou didst not take him away in his sins, and that thou hast now given him grace and opportunity to repent.) Continue to him, we beseech thee, the exercise of thy loving kindness towards him, and perfect that which concerneth him.

If consistent with thy will, we pray thee to continue to prosper the means of his recovery. Do for him as thou seest good, and overrule all for his best interest, temporal and eternal.

We would further thank thee, that thou dost enable him so submissively to acquiesce in thy will in regard to this dispensation, and to endure the same with such becoming fortitude and resignation. Continue to him, we pray thee, the strengthening and refreshing influences of thy Holy Spirit. And grant unto him, at all times, such sensible tokens of thy favor, such experience of thy love, such hope of thy glory, as may confirm his opinion of thy favor towards him; and that he may know and feel that thou hast afflicted him in love only for his good, and with a view to fit him for the enjoyment of thy presence hereafter. Be thou, O God, his portion and his inheritance, his eternal and unchangeable Friend, the support of his life, the relief and solace of his soul, under all the pains and sorrows which he may yet experience, and his everlasting rest and happiness in heaven.

And since many are the afflictions of the righteous, Lord, remember them in all their troubles. In all their afflictions do thou comfort and support them, and let the angel of thy presence save them. In thy love and in thy pity do thou assist them, and bear them, and carry them, as in the days of old. Amen.

### FOR ONE WHO HAS EXPERIENCED MUCH RELIEF.

MOST merciful and gracious God, the Giver of life, of health, and safety, we gratefully thank thee for thy goodness in restoring this person, in some degree, to his former health. We have reason to believe that his sickness has abated, and that he is now beginning to amend. To thee, O Lord, be the praise and the glory, for thine hand hath done it. Thou only canst heal; thou only canst restore to perfect health. And we pray thee, heavenly Father, that thou wilt perfect the cure which thou hast begun in him. Restore him speedily, we beseech thee, to his former health; and give him grace to testify his gratitude by an humble, holy, and obedient walking before thee all his days, through Jesus Christ our Lord.

While he continueth to lie on this bed of sickness, continue to him, we pray thee, the consolations of thy grace. Give him comfortable thoughts of thy love, and of that tender, compassionate care which thou ever exercisest towards thy afflicted children. Thy presence, Lord, can make even the bed of pain comfortable. O, then, lift upon him the light of thy countenance, and diffuse over his soul that heavenly peace and serenity which cometh only of thee, and which sickness itself cannot deprive him of. And in the comfort hereof, may he at no time be weary and faint in his mind under this affliction, but uniformly endeavor so meekly and submissively to bear it, as to glorify thee, and to manifest the power of thy grace.

May this sickness be so blessed to his spiritual improvement, that, when restored to perfect health,

he may serve thee with increased zeal, and with an earnest desire to please thee, and to promote thine honor and glory.

And help this family, O Lord, while this affliction continueth, to bear it with calmness and patience, trusting all their concerns to thy fatherly bosom, and resting in an assured confidence that thou wilt make this, and all thy other dispensations, to work together for their good. All which we ask, &c.

### ANOTHER FOR ONE WHO IS MUCH BETTER.

BLESS the Lord, O our souls, and all that is within us, bless and praise his holy name. Bless the Lord, O our souls, and forget not all his benefits; who forgiveth all our sins, who healeth all our infirmities, who redeemeth our lives from destruction, and crowneth us with mercies and loving kindness.

We bless thee; we praise thee; we thank thee heartily, O Lord, for the relief thou hast granted to this our sick friend. Surely, O Lord, thou pitiest us as a father pitieth his children, and hearest the prayers of those who cry unto thee. Gracious art thou and merciful, full of compassion, and of great goodness to all thy creatures. Grant, we beseech thee, that the relief which thou hast given this thy servant may be to us a token for good; confirm the kindness thou hast already displayed, and in thy good time perfect the cure which thou hast begun in him.

Yet, O God, seeing it is his duty to exercise the most implicit submission to thy will, may he be disposed, cheerfully, to acquiesce in whatever thou mayest see good to order in regard to him, know-

ing that thou doest all things well, and that thou hast graciously promised that "all things shall work together for good to them who love and fear thee."

In submission to thy will, we pray thee to continue to bless the means of his recovery. Let not his confidence in these, however, or in any human instrumentality, lessen his dependence upon thee. On thee, and thee alone, may he depend for his bodily recovery and spiritual improvement. And when restored to health, may he testify the sincerity of his gratitude, by an humble and obedient walking before thee all his days, and by an habitual endeavor to prepare himself for thy heavenly kingdom.

Let his thoughts, under this dispensation, be only thoughts of love and thankfulness, of resignation and obedience, and hope of thy continued mercy and goodness. And O, let not this trial of his faith fail in answering the purposes for which it was sent. May it awaken in his mind a lively sense of the shortness and uncertainty of life, and of his entire dependence upon thee for health, strength, and every temporal and spiritual blessing. May it make religion more precious to his soul, and dispose him to give all diligence to make his calling and election sure. May the experience which he has now had of the uncertainty of life, and the frailty of his mortal nature, dispose him to place his affections and desires supremely on things above, and at all times so carefully and watchfully to live, that sickness or death may not surprise him unprepared.

We pray for all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Of thy great goodness, O Lord, comfort

and succor them also. Show them the light of thy countenance, sustain them in all their trials, and make all things to work together for their present and eternal welfare. All which we ask, &c.

### THANKSGIVING FOR COMPLETE RECOVERY.

MOST merciful and gracious God, the Giver of life, of health, and of safety; who healest all our diseases and savest us from the power of death, we return thee our humble and hearty thanks for thy great goodness in restoring this thy servant to health. Gracious art thou, O Lord, and merciful, and full of compassion to the children of men. May he have a deep and lively sense of this instance of thy mercy towards him, and be disposed to show forth his gratitude for the same, by devoting the residue of his days in an humble, holy, and obedient walking before thee, through Jesus Christ our Lord.

O thou most merciful Preserver of men, as thou hast now healed his body, be pleased to heal his soul also. Purify it from every sinful disorder, and as he has now the prospect of a longer space to improve himself in piety and virtue, and to prepare for thy coming hereafter, give him grace so to improve it that he may be found of thee at last in peace, and be admitted by thee in thy eternal and glorious kingdom, through Jesus Christ our Lord.

We beseech thee, heavenly Father, to behold with thy favor and blessing all the sick and afflicted, and to supply them with such blessings as they stand in need of. Sanctify thy fatherly correction to them, and comfort them under all their tribulations, that they may not faint under thy afflicting hand. And may their light affliction of a moment

work out for them an exceeding and eternal weight of glory.

Bless, we pray thee, O Lord, this family. Bless them with every good thing, spiritual and temporal. Especially bless them in their souls. May they all be savingly interested in the blood of Jesus. May they all be rich in faith, and heirs of thy kingdom. May their habitation be the abode of peace, of happiness, and of love. May it always be a house of prayer; and from its domestic altar may the incense of prayer and praise daily ascend with pleasing acceptance in thy sight, O thou Hearer of prayer.

And may it please thee to bless their children also. May they have grace to remember thee their Creator in the days of their youth. Purify their hearts and sanctify their affections, that they may grow up in thy fear and service. And as they grow in stature, may they grow in grace and wisdom, and in favor with thee and man, and thus become ornaments of thy holy religion. Graft in their hearts the love of thy name, increase in them true religion, nourish them with all goodness, and of thy great mercy keep them in the same, that so in the end they may obtain everlasting life, through Jesus Christ our Lord. All which we ask, &c.

### ANOTHER THANKSGIVING FOR COMPLETE RECOVERY.

WE desire, with grateful hearts, to approach thy throne, most merciful Father, and to bless and praise thy holy name. Of thy goodness thou hast been pleased to raise thy sick servant from the bed of suffering, and to restore him again to health. What shall we render unto thee, O Lord, for this,

and all thy other benents! Truly, thou art good, and thy mercy endureth forever. Praise the Lord, O our souls, and forget not all his benefits: Who forgiveth all our sins, and healeth all our infirmities, who saveth our lives from destruction, and crowneth us with mercies and loving kindnesses.

And now that the health of our friend is again restored, may his life be devoted to thy service and to thy glory. May he not forget the vows and resolutions which were made by him in his sickness; nor may they be as the morning cloud, or early dew, that vanisheth away, but may his life testify that they have all been made in the strength of divine grace. May he now manifest less love for this world, and more love for heaven; less love for the creature, and more love for his Savior. Graft in his heart the love of thy name; increase in him true religion, nourish him with all goodness, and of thy great mercy keep him in the same, through Jesus Christ our Lord.

Heavenly Father, though thou hast mercifully preserved him at this time, may he have grace seriously to remember that the time will soon come when he must depart hence. May this thought induce him, and all of us, diligently to prepare ourselves for the awful event, that death may not surprise us in a state unprepared. All which we ask, &c.

### THANKSGIVING FOR RECOVERY.

WE humbly thank thee, O gracious God, that thou hast heard the prayers of thy servants, and, restoring him who was lately brought low by the visitation of sickness, hast raised him up from the gates of the grave. Thou hast delivered his

soul from death, his eyes from tears, and his feet from falling. O Lord, we thank and praise thee sincerely for thy great mercy. Let it be good for us that we have been in sorrow and affliction; and while our humble trust in thy mercy is strengthened, teach him and us the uncertainty of this life, and give us grace to fix our hopes upon thy promises of that life which is holier and happier. All which we ask for Jesus Christ's sake.

*The following may be added to either of the foregoing.*

THOU, O Lord, didst revoke the sentence which appeared to have gone out against thy sick servant. Unto thee may he ascribe the honor and the praise. May he be glad and rejoice in thy mercy, for thou hast considered his trouble, and hast known his soul in adversity. As thou hast spread thy hand upon him for a covering, so also enlarge his heart with thankfulness, and fill his mouth with praise. And let thy favor and loving kindness endure forever and ever upon thy servant, and grant that what thou hast sown in mercy may spring up in duty. O, let thy grace so strengthen his purposes, that he may sin no more. Let him walk in the light of thy countenance, and in the way of thy commandments, that, living here to the glory of thy name, he may at last enter into the glory of thy kingdom, and spend eternity in thy praise. All which we ask, &c.

### FOR A YOUNG PERSON WHO IS SICK.

ALMIGHTY God, the Author and Disposer of life and of health, be pleased to draw nigh unto us at this time, we pray thee, and graciously regard our supplications for this thy young servant. For-

asmuch as thou hast seen fit to visit him with thy chastening dispensation, we entreat thee that it may be sanctified to the good of his soul. May it impress upon his tender mind the uncertainty of life, and the importance of being prepared for death. May it teach him also his dependence upon thee, and his duty of prayer, gratitude, and love to thee, as the kind Giver of all good. O, impart unto him a spirit of prayer and repentance, and regard with compassion the tenderness of his youth, and the tears of his suffering. In mercy, we pray thee to mitigate the pains of his body, and to calm the fears of his mind. Vouchsafe unto him the soothing influences of a Savior's love upon his spirit, that he may be wholly resigned to thy will, that his present weakness may prove his spiritual strength, and the confirmation of his faith in Christ to the salvation of his soul. May he be owned and blessed of thee as an accepted lamb of thy flock. And we pray thee that it may please thee to restore him to health in thy appointed time, purified and blessed by thy chastening corrections; that his days may be prolonged in a life of devotedness to thee and thy service, and that he may be instrumental in promoting thy glory, and of leading others in the way of life everlasting.

But, O God, however thou hast ordered the issue of this sickness, we earnestly entreat thee to prepare him for his departure. May he be purified from all sinful defilements, adorned with the robes of his Savior's righteousness, and made holy and clean in the inner man. And when the time of his departure may come, may he leave the world in peace, and in the glorious triumph of the just made perfect, and be received by thee in the regions of felicity, there to dwell forever and ever. All which we ask, &c.

### FOR A SICK CHILD.

ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death, look down from heaven, we humbly beseech thee, with the eyes of mercy upon this sick child. Deliver him, O Lord, in thy good appointed time from his bodily pain, and visit him with thy salvation; that, if it should be thy good pleasure to prolong his days here upon earth, he may live to thee, and be an instrument of thy glory by doing good, and by serving thee faithfully in his generation; or else receive him into those heavenly habitations where the souls of those who sleep in Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Jesus Christ's sake.

### A SECOND PRAYER FOR A SICK CHILD.

O GOD of the spirits of all flesh; the smallest as well as the greatest are thy work, and neither beyond the compass of thy providence, nor beneath thy notice and care. Wherefore we pray thee, heavenly Father, to look graciously upon this little one; let thy thoughts be full of pity, and full of compassion towards it; and vouchsafe unto it that ease and relief which its case requires, and which we cannot render. Deal very gently and tenderly with it, O Lord, and lay not more upon it than it can bear. Prosper and bless the means which are used for its recovery, and vouchsafe unto it as speedy and effectual relief as may be consistent with thy will.

Look with pity upon the fears and sorrows of its afflicted parents, who acknowledge their dependence

upon thee, and rejoice that they are dependent upon a merciful and prayer-hearing God. If it please thee, therefore, restore this little one to health, that it may grow up to be a comfort to them, and an instrument of good in its generation; or else receive it in thy heavenly kingdom for thy mercies' sake, in Christ Jesus our Lord.

Sanctify this affliction, O Lord, to this afflicted family; bless them, and cause the light of thy countenance to shine upon them, and, as a token of thy favor, grant deliverance to this little sufferer, for Jesus Christ's sake. Amen.

### A THIRD PRAYER FOR A SICK CHILD.

O LORD, our only help in time of need, look down from heaven, we humbly beseech thee; behold, visit, and relieve this sick child, in whose behalf we now pray. Look graciously upon it, and bless the means which are used for its recovery. Lord, its life is in thine hand; may it be precious in thy sight. Spare it, good Lord; spare it, we beseech thee, and grant it a longer continuance in thy earthly kingdom, — that it may yet see much good in this life, and may become a blessing to its friends, and an instrument of good in its generation; and that all of us may have occasion, on account of its deliverance, to bless and magnify thy holy name.

We believe, O Lord, that thou knowest what is best for it, and for its friends, and that thou wilt do what is best for both. Help them, therefore, O Lord, to bow with implicit submission to thy dispensation, and not in words only, but from their hearts to say, "Father, not our will, but thine, be done."

To thy merciful care and keeping we now commend it, beseeching thee that, whether it live or die, it may be thine. Either preserve it to be thy true and faithful servant upon earth, or take it to the blessedness of thy children in the kingdom of heaven, through the merits of our Lord and Savior Jesus Christ. All which we ask, &c.

### FOR A CHILD THAT IS LIKELY TO DIE.

BLESSED be thy name, O Lord, for the assurance that not one of these little ones shall perish, and that "of such is the kingdom of heaven."

Righteous Father, who hath been pleased to try this little one with sore affliction, grant it now a happy release from the severity of this trial; let thy holy angels watch around its bed, and when its spirit quits its earthly tenement, may it be carried by them into thy heavenly kingdom.

Look graciously, O Lord, upon this family, and give them grace to be resigned to thy will. Let them not sorrow as those without hope — bearing in mind, "that those who sleep in Jesus, will God bring with him again at the last day."

Sanctify this affliction to their good, and grant that it may lead them to live more closely with thee, and to devote themselves more heartily to thy service. Give them grace to love thee supremely, to live above the world, and to be diligent in every good work, that when they shall have served thee in their generation, they may be gathered to their children, having the testimony of a good conscience in the communion of the church; in the confidence of a certain faith; in the comfort of a reasonable and religious hope; in favor with thee, our God,

and in perfect charity with the world. Grant these petitions, O Lord, for Jesus Christ's sake. Amen.

### FOR A SUNDAY SCHOOL SCHOLAR, VERY SICK.

O GOD, our heavenly Father, thou who hast said by thy Son Jesus Christ our Redeemer, "Suffer little children to come unto me;" graciously regard, we implore thee, this child, here lying in pain and suffering.

May it please thee, most merciful Father, to shield it as a tender lamb of thy flock, that has been taught to love and obey thy precepts, to listen with pleasure to the instructions of thy word; whose infant voice has learned to call upon thy holy name for protection, and whose tongue has joined in the songs of thy praise. Regard it, we beseech thee, in mercy now, and soothe the suffering of its body; let the mild influence of thy countenance sweetly compose its tender spirit, that it may not fear to die. Bless and prosper with success the means employed for its recovery. And, O, if consistent with thy will, let it be restored to health, that it may grow up in the ways of virtue, truth, and righteousness, that its days may be many and useful in the promotion of the good of others, that its Christian life may be the happiness and comfort of its parents, and an example of the fruits of thy religion to the world. But if thou hast otherwise determined, take it gently and calmly from a bed of suffering, from a world of pain, sin, and sorrow, home to thyself, there to sing thy praises forever, through Jesus Christ our Lord.

And now we ask thy blessing upon its afflicted parents, (its brothers and sisters;) and may this sickness, whatever be its result, as an example of thy

chastening for good, teach them all obedience to thee, and their duty to look to thee at all times, as to a kind and indulgent parent, for comfort in affliction, for grace in temptation, and for wisdom and counsel in prosperity. Be pleased to hear and answer these our petitions, through Jesus Christ our Lord and Mediator. Amen.

FOR A SUNDAY SCHOOL SCHOLAR OF RESPONSIBLE AGE, SICK, AND ANXIOUS ABOUT THE SALVATION OF HIS SOUL.

ALMIGHTY God, who takest away the sins of all those who call upon thy holy name in sincere faith and true repentance; we bow before thee, confessing our sinfulness, yet relying upon thy willingness to forgive all our transgressions. O regard, we earnestly beseech thee, with mercy and compassion, thy young servant, now prostrate with sickness, who turns to thee with an ardent desire for the consolations of thy Spirit and blessing in this time of affliction. Awaken in his heart a deep sense of humiliation for his past transgressions, a lively gratitude for thy past favors and long forbearance, so kindly bestowed upon him. And O, assist him, by thy grace, sincerely to repent of his sins, to rely upon thy blessed promises of salvation to those who trust in thy Son, our Redeemer and Lord. Forgive him, we pray thee, the errors and follies of his life; and now that he bows before thy chastening rod, and supplicates thy mercy, smile graciously upon him, and cause him to realize that thou dost answer his prayers, and art reconciled to his favor. Sanctify this sickness to his spiritual good. Let his mind instructively dwell upon thy Word, in which he has been so repeatedly taught;

and may its glorious truths, the revelation of thy goodness and thy love, thy justice and thy mercy, thy promises to the righteous and thy penalties to the wicked, and thy plan of redemption and salvation from sin freely offered to all, be deeply impressed on his mind; and shouldest thou grant his recovery, for which we humbly and earnestly pray, may all the precepts of thy Word, treasured in his heart, be the guide of his future life, that he may glorify thee, O Lord, in all his ways, and be an example and a blessing to his generation. But if thou hast otherwise determined, O, for the sake of thy Son, who died for his sins, we implore thee to prepare him for death; to purify his soul from every vestige of sin, that, adorned with the spotless robes of thy redeeming love, it may leave this sinful world rejoicing in thy salvation, prepared for thy holy courts, where, with the redeemed who have gone before it, it may glorify thee, the Father, Son, and Holy Spirit, forever and ever. Amen.

### FOR A SUNDAY SCHOOL SCHOLAR, SICK AND PENITENT.

MOST merciful Father, we bow before thee at this time, humbly, but earnestly, to supplicate thy pardoning mercy in behalf of this sick child, who is sincerely sorry for his past sins, and now desires pardon and forgiveness. Gracious God, inasmuch as thou hast been pleased, of thy great goodness, so to sanctify this visitation of thy providence to his good, by making him sensible of his sinfulness and penitent for his transgressions, O, continue thy work of reformation in his heart, we beseech thee; wash away all the stains of sin from his youthful spirit, and so entirely purify and ren-

ovate his disposition and affections, that he may love thee supremely, and become an humble and docile lamb of thy flock, — ever ready to listen to thy voice, and to be obedient to thy will. Let thy glorious attributes — thy goodness, thy mercy, thy righteousness, thy power, and thy boundless love to thy children, of which he has been repeatedly instructed in thy Word — be so deeply impressed upon his heart, that shouldest thou spare his life, for which we earnestly pray, the graces of thy holy religion may then increase with his years, and in due time ripen and bring forth abundant fruit to thy honor and glory, and the salvation of his soul. Regard with thy tenderest mercy, we pray thee, the sufferings of his body; proportion thy grace to his necessities, and sanctify his affliction still more to his good. And O, gracious Father, should it be thy will that this sickness should result in death, be pleased, we beseech thee, to prepare his spirit for thy presence, and when it leaves his body, may thy holy angels gently convey it to the arms of his Savior, there to rejoice and be happy forever. For thy Son, our Redeemer's sake, O Lord, we pray thee to grant all these our petitions. Amen.

### FOR A SUNDAY SCHOOL SCHOLAR OF RESPONSIBLE AGE, SICK UNTO DEATH, AND WITHOUT HOPE IN CHRIST.

O LORD, our God, aid us by thy Spirit, that we may look to thee in confidence while we offer our petitions in behalf of this youth before thee. We believe that thou hast heard and answered the prayers of thy children in times of affliction, and in the last hours of life hast bestowed thy pardoning mercy, even upon malefactors. We therefore

humbly ask thy mercy for this youth. Cause him to realize that he has sinned against thee, his Benefactor; give him grace that he may sincerely repent and earnestly entreat thy forgiveness. O, through the blood of the atonement, pardon his transgressions, wash away all the stains of sin from his soul, ere these last hours of his probation be ended forever. Mitigate, we pray thee, the sufferings of his body, and as its strength yields to the wasting power of disease, destroying all hope of his recovery, O, may his soul yield to the gentle influences of thy Holy Spirit, that he may be strong in faith, strong in the Christian's hope, strong in the triumph of thy salvation, even in the hour of weakness and death. May the manifestations of thy Spirit, thy love, and thy pardoning grace and mercy, be such as to increase and perfect the faith and hope of his friends in the full recovery of his soul from the malady of sin, and its restoration to thy favor; and may this calamity be sanctified to their good also, increasing their faith and obedience to thee. Grant, Lord, that he may be so prepared for death, — so resigned to thy will, that, when the trying moment shall come, the silver cord may be gently loosed, that his spirit may depart in peace, be borne to thy presence, and there welcomed to the joys of its Lord and Savior, and be happy forever. Be pleased to grant these our petitions, for the Redeemer's sake. Amen.

### FOR A SUNDAY SCHOOL TEACHER IN SICKNESS AND PAIN.

O MOST holy, blessed, and glorious Trinity, — Father, Son, and Holy Ghost, — Eternal Three in One! we bow before thy divine Majesty in great

humility for our sins, in adoration of thy glorious attributes and perfections, and in meek submission to thy will. And we beseech thee, O God, to regard us, thy unworthy servants, with much mercy and compassion while we now implore thy gracious favor and assistance in behalf of thy young servant, here languishing upon a bed of pain and sickness.

O Lord, soothe the sufferings of his body, we pray thee, and by thy grace comfort and resign his spirit to thy chastening hand. Dispose him to look to thee as to an indulgent parent, for mercy, for consolation, and for thy blessing in this time of need. O, strengthen his faith in thee, increase the fervor of his prayers, and grant unto him the glowing influences of thy Spirit in his heart, as an assurance that thou hast remitted his sins, that he is born of the Spirit, and is an heir of heaven. And though he is now deprived of the blessings of health, of the enjoyments of society, of the sacred sanctuary privileges of thy holy Sabbath, and of engaging in his accustomed duties of instructing the young in the truths of thy blessed Word, in which his heart delighted; though deprived of all these, may his soul not repine, nor his heart murmur against thy visitation, but may he realize that he is not deserted of thee, that thou art with him still, to cheer and sustain his spirit in this trial of his faith. O, fill his soul with thy love, and enliven his mind with the glory of thy presence; elevate his affections, and cause this sickness to wean his heart from the vanities and fleeting enjoyments of the world, and more forcibly to teach him that there is nothing sure and reliable but heaven; nothing abiding to the soul but thy love; and grant unto him, we pray thee, these for his comfort, and as an earnest of eternal happiness in thy kingdom

Direct and bless with efficacy, O God, we beseech thee, the means employed for his recovery, that it may please thee speedily to restore him to health, to the society of his friends, and to the field of his labors, that his days may be many and useful, that he may lead a life of Christian piety, walking in the ways of wisdom, charity, and love; and that at last, his life ended, he may be received into the mansions of the Savior, and crowned as a faithful steward of his Master and Lord. All which we ask through Jesus Christ our Redeemer. Amen.

### FOR A FAMILY SUDDENLY BEREAVED OF A CHILD BY ACCIDENT.

O ALMIGHTY God, who alone hast the power and the right to give and to take away; we bow before thee at this time to invoke the consolations of thy Holy Spirit in behalf of this deeply-afflicted family. Thou, and thou only, O God, canst comfort and support them under this sore bereavement — a bereavement as deep and solemn as unexpected. O, then, impart unto them, we earnestly beseech thee, such a measure of thy grace as will be sufficient for them. Without this, the tender and endearing ties of parental love, so suddenly severed, cannot be bound up. Lord, in thy wisdom and in thy love, thou hast seen fit to remove from their loved embrace forever the child of their fondest affections, and this without the customary warning monitions of disease. And yet they know, O merciful and gracious Father, that thou hast taken it to thyself in that happier home, where its angel spirit is loved with more than human affection, and where it is happy in the embrace of that Savior's arms, who said, "Suffer little children to

come unto me, and forbid them not." In this assurance may they now be resigned to thy blessed will, and like the afflicted saints of old, be disposed to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And, O merciful Father, may this affliction be sanctified to their spiritual and eternal benefit. May it forcibly impress their minds with the uncertainty of life, and the all-important necessity of at all times living prepared for thy coming. Sustain them by thy grace through this and all the other trials that await them in this world, and dispose them to devote themselves heartily to thy service, and to live in a manner answerable to their Christian obligations, that so, having served thee faithfully in their generation, they may finally be privileged to join their little one again in glory. All which we humbly ask for Jesus Christ's sake. Amen.

### FOR A FAMILY, OF WHICH TWO OR MORE ARE SICK WITH A CONTAGIOUS DISEASE.

O ALMIGHTY God, the high and mighty Ruler of the universe, we bless and adore thy holy name, that thy ways are not our ways; for we know that thou judgest the world in righteousness, and that all thy doings, though to us often dark and mysterious, are conceived in infinite wisdom and executed in mercy, designed for the spiritual elevation and eternal good of thy children. Look graciously, we beseech thee, O Lord, upon this family, on whom thy afflicting hand has so suddenly and heavily fallen, and so enlighten them with thy grace, that they may perceive and feel that thou doest all things well; that thou hast chastened to correct, and that thou dost scourge the body

only to purify the soul. May they realize that thou art the source of all the blessings of life, of health and happiness, and that for the enjoyment of these, they are daily dependent upon thy boundless mercy and love. And now cause them, O Lord, all to look to thee in prayer, penitence, and faith, for assistance and consolation in this their time of need. O, may it please thee to stay the progress of disease in their midst, — to protect the other members of this family from its contagion. And as for those who are now suffering under its ravaging power, we pray thee, O God, speedily to mitigate their pains, and to bless with success the means used for their recovery, that, being restored again to health, they may bless and praise thy holy name for thy goodness, and glorify thee, their Deliverer. But above all, we entreat thee, heavenly Father, to pardon and forgive their sins, to heal their souls, and to create in them clean hearts — hearts that shall glow with Christian purity and love, and be fit temples for the indwelling of thy blessed Spirit. Kindly bestow thy grace upon them, that they may not murmur or repine under this trying dispensation of thy providence. And shouldest thou in thy wisdom see fit soon to remove them from this world, O, prepare them for the solemn hour of departure; sustain them by thy grace, that they may welcome the grave as the door of heaven, and take them to thyself, there to sing thy praises in happiness forever. All which we ask through the merits of the atoning blood of our blessed Lord and Redeemer. Amen.

### A PRAYER WITH A FAMILY.

O LORD God, the God of all the families of the earth, who hast privileged us to draw nigh to thee at all times and in all places, we bow down before thee at this time, to offer unto thee our prayers and praises.

Thy gracious promise is, that where two or three are gathered together in thy name, thou wilt be in the midst of them. Fulfil now, we pray thee, this thy promise in regard to us. Be now in the midst of us, to hear and answer us.

Accept, we pray thee, O Lord, our grateful thanks for all the blessings we enjoy at thy hand. We bless thee for our creation and preservation, for our food and raiment, our private and public blessings, the means of grace, and the hope of glory. And we pray thee to give us such a sense of thy mercies that our hearts at all times may be unfeignedly thankful, and that we may show forth our gratitude, not only with our lips, but in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord.

May it please thee, O Lord, to continue to us the exercise of thy providential care and goodness. Grant unto us, we pray thee, all things needful, both for our souls and bodies. Be merciful to us, and forgive us all our sins. Fill us with thy heavenly grace and benediction, that we may truly love, serve, and please thee, and evermore rejoice in thy holy comfort. Keep us safe under thy almighty protection, and especially from all sin and wickedness. And help us, O Lord, to see thy hand, and to own thy providence in all our concerns, and with great thankfulness of heart to trace up every

stream of earthly comfort to thee, the Fountain of eternal love.

Prepare us all, we pray thee, for the world to come. Create in us those holy and heavenly desires and dispositions which will fit us for the society and enjoyment of thy holy angels, and of the spirits of the just made perfect. Amen.

We further pray thee to bless all our relations and friends, thy church, this country, and the world at large. Have mercy especially on all who are in pain, sickness, or any other adversity. Do thou lighten their troubles, and support them with thy heavenly grace.

Finally, we pray thee to bless this family. Bless them with every good thing, spiritual and temporal. Especially bless them in their souls. May they all be savingly interested in the blood of Jesus. May they all be rich in faith, and heirs of thy kingdom. May their habitation be the abode of peace, of happiness, and of love. May it always be a house of prayer; and from its domestic altar may the incense of prayer and praise daily ascend with pleasing acceptance in thy sight, O thou Hearer of prayer.

And may it please thee to bless their children also. May they have grace to remember thee their Creator in the days of their youth. Purify their hearts and sanctify their affections, that they may grow up in thy fear and service. And as they grow in stature, may they grow in grace and wisdom, and in favor with thee and man, and thus become ornaments of thy holy religion. Graft in their hearts the love of thy name, increase in them true religion, nourish them with all goodness, and of thy great mercy keep them in the same, that so in the end they may obtain everlasting life, through Jesus Christ our Lord. All which we ask, &c.

### ANOTHER PRAYER WITH A FAMILY.

ALMIGHTY God, from whose bountiful hand all our temporal comforts and spiritual blessings proceed, while we bow in thy presence with this family to invoke thy blessing, fulfil unto us, we pray thee, thy gracious promise, that "where two or three are gathered together in thy name, thou wilt be in their midst."

Let thy Holy Spirit, O God, descend abundantly upon us, and so influence our hearts that, rejoicing in the fulness of thy love, we may renewedly, in sincerity of faith and devotedness of purpose, consecrate ourselves to thee and thy service, as the high and holy object of our adoration, in obedience to whose ways we shall delight to walk forevermore.

We thank thee, heavenly Father, for thy redeeming grace so mercifully extended unto us, and we pray thee to prepare our hearts for its reception in the abundance of its fulness. Pardon all our past transgressions, and forgive us that we have not been more dutiful and grateful than we have, for the manifold blessings we have enjoyed at thy hand. O Lord, how great is the sum of them! We cannot reckon them. Accept, we beseech thee, our grateful thanks and acknowledgments.

Let thy blessing, O Lord, descend upon all the members of this family. Bless them with every good thing, spiritual and temporal. Especially we pray thee to impart unto them individually that grace which they respectively need, that they may be happy in thy service, and in the blessed influences of thy Holy Spirit. Join all their hearts together in the union of love and holiness, that

they may exemplify the beauty and purity of the religion of their Savior, by dwelling together in peace, harmony, and affection, and thus manifest that they are thy true disciples. May they properly appreciate, too, and duly improve, the great civil and religious advantages they enjoy; seeing that "the lines have fallen unto them in pleasant places," and that they live in a land of civil and religious freedom, on which the Sun of Righteousness doth brightly shine, and that abounds with the multiplified manifestations of thy love and favor. O, may they all have grace to manifest their gratitude for these and every other blessing they enjoy, by lives of humble and holy obedience to thy blessed will; and when their days are numbered upon earth, may they be received by thee in thy heavenly kingdom as good and faithful servants, there to be reunited in those endearing bonds which death had sundered, and to enjoy the beatific vision of thy presence forever and ever. Grant all these petitions, O Father, for Jesus Christ's sake. Amen.

## FOR A SUNDAY SCHOOL SCHOLAR, SICK AND IN GREAT PAIN.

O THOU who temperest the wind to the shorn lamb, and who dost regard the young raven's cry, hear thou our prayers, we earnestly implore thee, for this little one in distress. May it please thee, in thy tender mercy, to mitigate the pains of its body, and to soothe its gentle spirit to the quietness of repose. Grant unto it refreshing sleep, that it may be endued with strength sufficient to withstand the wasting power of its disease.

And in submission to thy will, we pray thee to bless with success the means used for its recovery,

that it may be speedily relieved from all its sufferings, and restored again to health, to the joy and comfort of its parents; that its days, precious in thy sight, may be many and useful, devoted to thy service in the promotion of good works, and crowned with thy love.

But if it be thy will to take it soon from this world of sin, sickness, and sorrow, O, be pleased to prepare it for death, and for heaven; wash away all the sins of its tender years, and take it in mercy to thyself, there in happiness to praise thee, its deliverer, blessed forevermore.

Let thy blessing rest upon this family; give them each a spirit of resignation to thy will, in the issues of this present affliction. Assist them to put their trust always in thee; to love and to serve thee faithfully on earth, that they may be prepared to die in peace, and in the triumphant hope of a blessed immortality with thee and thine, through Jesus Christ our Lord, through whose merits and intercession we pray thee to grant these our petitions. Amen.

### FOR A SUNDAY SCHOOL SCHOLAR IN A PROTRACTED ILLNESS, WITH SLIGHT HOPES OF RECOVERY.

O THOU God of all grace and comfort in affliction, we would bow before thee in meekness and submission to thy holy will, while we implore thy gracious assistance and blessing in behalf of this thy young servant. Long hath he been prostrated upon a bed of suffering and bodily pain, and we pray that it may please thee soon to restore him to health, and to the enjoyment of the society of his friends, and to the blessed privileges of the

means of grace, and the Sabbath school, in which his heart hath so often delighted.

We praise thee, heavenly Father, for the measure of thy grace in mercy bestowed upon him, enabling him thus long to endure his affliction without murmuring or repining. And O, may it be still further blessed and sanctified to the salvation of his soul. May his hope and his faith in Christ daily increase in strength and brightness, filling his heart with love to thee, knowing that all his sufferings here in this world are permitted for the good of his soul. And if it be thy will soon to remove him hence, O, may he depart in peace; may he enter the dark valley rejoicing in thy salvation, realizing that his sins have all been forgiven; and that in dying, he is but going home to the blessed mansions of his Redeemer, prepared for those who love their Savior, and are obedient to his holy will.

We now commend him to thy fatherly care and keeping, believing that thou wilt hear and answer his and our prayers, so far as is consistent with thy purposes, and that in the issue of this affliction thou wilt do all things well.

All which we ask through the merits and atonement of Christ our Lord and Savior. Amen.

### FOR A SUNDAY SCHOOL SCHOLAR IN PAIN, WHO HAS RECENTLY MET WITH A SEVERE ACCIDENT.

O THOU whose ways are past finding out, our Preserver and Benefactor, we earnestly crave thy blessing upon this family, and especially upon this suffering child, so suddenly prostrated upon a bed of pain. We bless and praise thee, that in the time of danger thou wast near, that thine arm was

there to interpose, and that his life is still spared. May this accident deeply impress upon all our minds that we dwell in the midst of dangers; that we are shielded and upheld through thy mercy alone, and that there is no safety but in thy love and gracious care. May it teach us the all-important necessity to live daily and hourly in a state of preparation for death; that, if suddenly removed from life, we may not be cut off in our sins without hope in Christ, and with the horror and the woe of the second death before us. O, by thy grace, cause this accident, we pray thee, to be a very blessing to each member of this family; may it turn their hearts to thee in repentance for their sins, in prayer for thy abiding protection, and in gratitude for thy kindness and mercy.

Be pleased, O most merciful and gracious Father, to command thy blessing specially upon this sufferer; cause him to pray to thee for thy pardoning favor, forgive him his sins, comfort and soothe him in his affliction, spare him from the severities of pain, and, if consistent with thy designs in regard to him, restore him speedily to his former health, so blessed and improved by thy grace in his heart, that he may rejoice that he has been afflicted.

As respects this family, may it please thee, O Lord, ever to bless and guard them in mercy; lead them in the paths of duty and holiness, that they may diligently serve thee in life; and after death, saved by thy grace, through the blood of the atonement, be all permitted to assemble at thy right hand, there to praise thee, their God and their Redeemer, forever and ever. Amen.

### FOR A PERSON WHO IS VERY SICK.

O ALMIGHTY God, the help of all who put their trust in thee, and the relief of the needy, hear us, we pray thee, in behalf of this thy sick servant. Look upon him, we pray thee, with thy tenderest pity and compassion, and be gracious and favorable to him according to the multitude of thy tender mercies in Christ Jesus.

In submission to thy will, we pray thee, O Lord, to abate his distemper, to ease his pains, and to bless the means that are used for his recovery. Thou only, O Lord, canst effectually remove his malady; be pleased, then, we pray thee, to do so And, Lord, lay not more upon him than thou wilt enable him to bear. Consider his weakness, and proportion thy grace to his necessities, that he may endure this sickness with patience and resignation to thy blessed will. Give him ease and comfort under his sufferings; hear his complaints, and in thy good time remove the cause of them. But, O God, should it be thy will that this sickness should be his last sickness, grant that it may be an effectual preparation for a joyful admission into thy kingdom above. Wash and cleanse his soul from all its defilements in the blood of thy dear Son. Grant unto him a true and unfeigned repentance of all his sins, and an assured interest in the blood of Jesus. And take from him, O God, the fear and sorrow of death, and let thy rod and thy staff support him in his passage through the dark valley. Grant him strength to withstand all the assaults of Satan, and the powers of darkness. Keep his senses entire, and his understanding right; may he have a lively faith, a well-grounded hope,

and an abundant charity; grant unto him an easy and comfortable departure; may holy angels take his soul to paradise, there to await with certainty his perfect consummation and bliss in thy everlasting kingdom, through Jesus Christ our Lord.

We intercede with thee, heavenly Father, for all those who are in sorrow, sickness, or any kind of trouble. Give them the consolations which thou alone canst bestow. Put in their hearts a holy trust in thee, and a sure hope in thy promises. And may those who are encompassed with infirmities, and who feel that their outward man is perishing, be strengthened with might by thy Spirit in the inner man, that so their light affliction, which is but for a moment, may work out for them a far more exceeding and eternal weight of glory. All which we ask, &c.

### FOR ONE VERY ILL.

O THOU Father of mercies, and God of all comfort, who art the hope of all who put their trust in thee, look with pity, we beseech thee, upon this thy sick servant. Be very gracious unto him, and vouchsafe unto him such strength and consolation as his case requires. Consider his weariness, which calls aloud for rest, and his weakness, which greatly needs refreshment. Grant unto him, therefore, whatever thou seest needful, both for his soul and body. Endue his mind with patience under his affliction, and with resignation to thy blessed will; comfort him with a sense of thy goodness, lift upon him the light of thy countenance, and give him peace. Cause him to know the truth of thy promises, the tenderness of thy care, and the support and consolations of thy grace.

And should it be thy will, O God, that this sickness should result in death, so fit and prepare him for it, we pray thee, that he may die the death of the righteous, and his last end be peaceful and blessed. May it be the blessed instrument in thy hand for purifying his soul, and for making him meet for thy heavenly kingdom. Work in him and do for him whatever thou seest needful for his spiritual and eternal interests. And when he passes through the valley of the shadow of death, do thou, O blessed Savior, be with him, to comfort and support him. Defend him from his spiritual enemies, and cheer and sustain him in all his agonies, weaknesses, and temptations. And when he leaves this world, O God, receive him to thyself, in that blessed place where there is no more sickness or sorrow, and where tears are wiped away from all faces; where thou, O Lord, wilt be the joy of thy people, and the days of their mourning shall be ended.

We commend to thy fatherly care all the poor, the sick, the needy, and the afflicted. Make all their troubles and trials to work together for their present and eternal good, through Jesus Christ our Lord.

And when the days of their pilgrimage draw to a close, and the time of their departure is at hand, may they and we be enabled individually to say, "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation."

And in the mean time, may we be steadfast and immovable, and always abound in the work of the Lord, knowing assuredly that our labor shall not be in vain in the Lord. Grant all these, &c.

### A SECOND, FOR ONE VERY ILL.

WE bow down before thee, O Lord of heaven and earth, acknowledging that we are but dust, and unworthy to speak to thee, either for ourselves or others. For Christ's sake, we pray thee to grant the petitions which we now ask.

We humbly implore thy tender compassion for this our sick friend, who desires our prayers. Gracious God, look down upon him with pity, and support him under thy afflicting hand. Work in him true repentance for all the sins he hath committed against thee, in thought, word, and deed. Give him a lively and steadfast faith in Christ Jesus; fill him with a lively hope of that immortal life which Christ hath purchased and promised to all true believers; fill him with a powerful sense of thy fatherly love and watchful care over him in the most afflicted condition. Bestow upon him thy heavenly supports and comforts, and give him patience and submission to thy holy will during this visitation of sickness.

We know, O Lord, that with thee there is nothing impossible. If thou wilt thou canst raise him up, and grant him a longer continuance in this world. May it be thy gracious pleasure to restore him to us. May it please thee to save and deliver him for thy goodness' sake, O Lord. Direct and bless the means which may be used for his recovery, and make them effectual. Command the disease to leave him, and restore him to health and usefulness. And in the mean time, help him meekly to resign himself to thy disposal, and quietly to wait for ease and comfort here, and for everlasting rest and happiness in a future state, through Jesus Christ our Lord. Amen.

### FOR ONE DANGEROUSLY ILL.

O LORD God, who ordereth all things in heaven and earth, and with whom alone are the issues of life and death; we come unto thee as our only help in time of need, humbly to supplicate thee in behalf of this person here lying in great weakness of body under thy afflicting hand. Look graciously and favorably upon him, O Lord, and vouchsafe unto him that assistance which his case requires. We know, O Lord, that if thou wilt thou canst raise him up, and heal his infirmities. And in submission to thy will, we pray thee that thou wilt do so. Spare him, we beseech thee, heavenly Father, and grant him a longer continuance in this world. Manifest thy power and thy goodness in raising him from this bed of sickness, in prolonging his days, and in making him a monument of thy saving mercy in Christ Jesus.

But, O God, should it be thy will that this sickness should result in death, do thou so prepare him for it, that he may meet it with fortitude and firmness. May all his sins be washed away in the blood of Jesus, and may he have an assured interest in his merits. Grant that he may look upon death as a conquered enemy, and not be terrified at his approach. Do thou, O blessed Jesus, be with him, and make him to know and feel that thou art at peace with him, and that thou wilt conduct him in safety to thy kingdom of glory. And may this thought not only cheer and sustain him in whatever sufferings he may yet endure, but cause him to rejoice in the hope and prospects of eternal happiness. And in the mean time, may he so endeavor to improve the time which thou shalt yet allow him,

that he may daily become purer in thy sight, and more meet for thy presence hereafter. And when he dies, may he die supported with the consolations of the gospel, and have an abundant entrance ministered to him in thy eternal and everlasting kingdom, for the sake of Jesus Christ our Lord and Savior.

Look graciously, O Lord, upon this family, and sanctify this sickness to their good. Awakened by this visitation to a deep sense of the one thing needful, may their thoughts and hopes be raised to thee. May they not faint under thy fatherly correction, nor be weary of thy rebuke, but may they endeavor to improve the same to the salvation of their souls. Let thy Holy Spirit and thy blessing descend upon them; and do thou, O God, so lead them through this world of sin and sorrow, that finally they too may attain to everlasting happiness, through Jesus Christ our Lord. Amen.

### ANOTHER FOR ONE DANGEROUSLY ILL.

O LORD, our only help in time of need, we bow down before thee in this time of sore distress, most earnestly to supplicate thy gracious aid and blessing in behalf of this our sick friend. O, look upon him, we pray thee, with thy tenderest pity and compassion, and vouchsafe unto him that relief both for his soul and body which his case requires. O Lord, take him not hence, we pray thee, but spare him, good Lord, and restore him again to health, and to the comfort and society of his friends and relatives. Gladden our hearts by granting him a longer continuance in this world, and so fill us with joy and gratitude. May he be spared to live a life of usefulness in his generation, and to promote

thy honor and glory. But whatever may be the issue of this sickness, O God, may it be abundantly sanctified to his good. Freely forgive him all his sins; cheer and comfort his soul with the consolations of thy Holy Spirit, and cause it to glow with gratitude and love for all thy mercies towards him. And O, may he triumph in that faith which feels its sins forgiven, and knows that its Redeemer liveth. May he be effectually sprinkled with the blood of the atonement, and so be made pure and spotless in thy sight, and be adorned with all holy and heavenly graces, that in the last day he may appear as a beautiful gem in the crown of his blessed Redeemer. O Lord, prepare him for whatever in thy good pleasure thou mayest see fit to order in regard to him. And should it be thy will to take him soon from this world of sorrow and trouble, grant that his mind may be meekly resigned to the dispensation. Prepare him for it, O Lord; be with him in his last agonies, and make his dying hour peaceful and easy. And when his soul quits its earthly tenement, may holy angels conduct it in triumph to the habitations of glory, there to be welcomed to thy blissful presence, and to live and reign with thee forever and ever. Amen.

### FOR ONE VERY SICK, THAT HE MAY BE RESIGNED TO DIE.

O MOST gracious and merciful Father, grant, we beseech thee, that this thy sick servant may be always ready to obey thy summons, whenever thou shalt see fit to call him hence. Forgive him all his sins, and let him come to his great change without guilt and without fear. May he always be ready, in humble confidence in thy mercy, for the

hour of his departure. Enable him, O God, to regard death as a happy release from all the weaknesses and sorrows, the troubles and trials, of this mortal life. Manifest thyself unto him as thou dost not unto the world, and give him a taste of thy glory, and of those joys which thou hast prepared for the righteous hereafter. Cause him to rejoice in a sense of thy pardoning mercy here, and the promise of thy everlasting favor in the world to come. And give him an unwavering faith and a comfortable hope in the full and perfect sacrifice which was made on the cross for the atonement of sin, and grant that he may pass through the grave and gate of death to a joyful resurrection, for his merits who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

### FOR A DUE PREPARATION FOR DEATH.

O ALMIGHTY God, who hast made death the necessary passage to eternal life, and who hath required that we should regard this life as but a season of preparation for the next; grant, we pray thee, unto this thy servant, that he may so profitably improve his present sickness, that, when the time of his dissolution draws nigh, he may be fully prepared for the solemn event, and, in the full confidence of a certain hope, yield up his soul into thy hand, as into the hand of a faithful Creator and most merciful Savior. Instruct and assist him in the great work of preparation for his dying hour, that he may be enabled to meet it with Christian calmness and composure, and with becoming fortitude of mind. And may he be able, with the assistance of thy Holy Spirit, so effectually to accomplish this work as to be fitted for heaven ere

he leaves this earth, and have an assured sense of thy reconciled love and favor towards him. And when the period of his dissolution draws near, may he calmly resign himself to thy will in a firm faith and well-grounded hope, with a true and sincere repentance, in favor with thee our God, and in perfect charity with the world.

And in that solemn hour, do thou, O God, comfort and support him. Be with him in his passage through the dark valley, and grant him that assistance which he may stand in need of. Support him in his last agonies, defend him from his spiritual enemies, and let nothing be able to terrify or discompose his soul. And when his spirit quits its earthly tenement, may it be received by holy angels, and conveyed in safety to the mansions of rest and peace, there to live with thee in life everlasting, through the merits and for the sake of Jesus Christ our Lord and Savior.

We commend to thy grace and protection all the sick and afflicted. May their repentance be perfect, their faith strong, their love fervent, and their hope steadfast, that so they also may at last be gathered, with all thy faithful, to the mansions of everlasting bliss. For Jesus Christ's sake, we ask all these petitions. Amen.

### A PRAYER WITH ONE WHO HAS THOUGHTS OF BEING BAPTIZED.

MOST merciful Father, who, of thy tender love to mankind, didst give thine only Son to die for them, and who hast graciously assured us that thou art now willing to receive all who come unto thee, favorably regard, we pray thee, this person here present before thee, who is desirous to avail

himself of the appointed means of salvation; and who is *somewhat* disposed to receive the ordinance of baptism, but who is deterred from doing so by a deep sense of guilt and unworthiness.

Have mercy upon him, O Lord, and vouchsafe unto him such a lively sense of thy fatherly love and goodness, and of thy willingness to embrace in thine arms of mercy every sincere penitent, however unworthy he may feel, as will induce him to approach thee in confidence, and receive the ordinance to his spiritual and eternal benefit.

O Lord, let thy Holy Spirit descend upon him, and so enlighten his mind, that he may have a right perception and understanding of his privileges in relation to this matter.

Teach him, O God, that the dispensation of the gospel is a dispensation of love and mercy; that its end and design is to save sinners, those who are sensible of their sins; and that the most unworthy are freely welcome to avail themselves of the glorious privilege, upon condition simply that they repent of their sins, exercise faith in thee, and are sincerely desirous to love and serve thee. Grant that the feeling of unworthiness, instead of deterring, may rather encourage him to come to thee, — seeing that thou hast specially invited such to come — those who are burdened with the weight of their sins, and hast graciously assured us, that "*whosoever* cometh unto thee, thou wilt in *no wise* cast out."

Lord, let him no longer abstain from availing himself of his inestimable privilege; but grant that he may immediately prepare himself for this solemn act, by repenting of his sins and imploring those heavenly aids which thou hast promised to bestow on all who ask them. Hear and answer all the

prayers that he may make unto thee, and bestow upon him plentifully the enlightening and sanctifying influences of thy Holy Spirit. What he knows not, teach him, and what he knows, enable him to practise. Pardon all his past sins, and create in him a clean heart and a right spirit. Yea, increase in him, O God, the good seed of thy grace, which thou hast already sown in his heart, and grant that it may bring forth much fruit to perfection. We ask all, &c.

### A PRAYER WITH ONE WHO DESIRES BAPTISM.

MOST merciful and gracious Father, who art ever ready to receive those who come unto thee in penitence and faith, look graciously upon this thy servant, who is disposed to dedicate himself to thy service in baptism, and to live to thy honor and glory. Under a deep sense of his unworthiness, he would now humbly implore the forgiveness of all his sins, and grace to enable him henceforth to live agreeably to thy word and will. Wherefore, we pray thee to grant unto him free and full forgiveness, and a lively faith in thy Son Jesus Christ. Create in him a clean heart also, and renew a right spirit within him. Pour down upon him the abundant influence of thy Holy Spirit, and so sanctify his heart and renew his mind, that he may be a worthy partaker of that holy ordinance. And when he receives the same, may he receive the promised remission of all his sins, and a saving interest in all the blessings of the covenant of grace in Christ Jesus. And humbly we beseech thee to grant, that he, being dead to sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old

man, and utterly abolish the whole body of sin, so that all sinful affections may die in him, and all things belonging to the Spirit may live and grow in him.

Be thou, O Lord, a gracious Father to him, and cause him to take great delight in thee and thy service. May he find the ways of religion to be ways of pleasantness, and its paths peace. Let thy Holy Spirit be ever with him to guide and govern him in all his ways. And when he shall have served thee in his generation, may he be gathered to his fathers with the testimony of a good conscience, in the communion of the church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with thee our God, and in perfect charity with the world. All which we ask, &c.

### A PRAYER WITH A BAPTIZED PERSON, IN RELATION TO THE LORD'S SUPPER.

BLESSED Lord, who art always ready to hear the prayers of those who call upon thee, be pleased to accept the petitions which we now ask of thee; and grant that those things which we ask faithfully may be obtained effectually, through Jesus Christ our Lord.

We thank thee, O Lord, that thou hast not only given thy Son Jesus Christ to die for us, but to be our *spiritual* food and sustenance in the holy sacrament of his body and blood. May it please thee, O Lord, to prepare the heart of this person for a proper participation of the same. Grant unto him a truly penitent and contrite heart, and free and full forgiveness of all his sins. Teach him to consider the dignity of that holy mystery, and so to

search and examine his conscience, that he may come holy and clean to this sacred feast, and be received by thee as a worthy partaker thereof. And when he partakes of the sacred emblems, may he so partake of them as to derive the full benefit of this hallowed ordinance to his soul. May he dwell in Christ, and Christ in him. And may his body, which was given for him, and his blood, which was shed for him, preserve his body and soul to life everlasting.

And to all thy people grant the same blessings. May they all feel and know, that, though many, they are but one body, and all partakers of that one bread — the living and true bread, which came down from heaven. And by this sacred communion on earth, may they all be made more meet for thy heavenly mansions, and at length be privileged to sit down together with Abraham, Isaac, and Jacob in the kingdom of heaven — in that blessed place where faith shall be lost in sight, and hope in full enjoyment, and love forever fill their souls, through Jesus Christ our Savior. Amen.

### FOR A DYING MAN, PAST HOPE OF RECOVERY.

O FATHER of mercies, and God of all comfort, our only help in time of need, and to whom alone belong the issues of life and death, we come unto thee in behalf of this person, whose life now appears to be fast drawing to a close. We know, O Lord, that with thee all things are possible; that thou canst bring back from the mouth of the grave and quicken the very dead; and we pray thee, if thou seest good, thou wilt thus do in regard to this person. But, O God, thy will be done. Yet, should it please thee that this sickness

shall be his last sickness, take him not from this world, we pray thee, till he is prepared for a better. Freely and fully forgive him all his sins, for Christ's sake. Grant that he may be interested in all the benefits of his salvation. Bestow upon him whatever thou seest necessary, both for his soul and body. And when his dying hour shall come, leave him not, O God, but stand by him, and guard him from all his spiritual enemies; give him strength and confidence in thee; keep his senses entire, and his understanding right; and so comfort and assist him, that he may pass through the valley of the shadow of death in peace and safety, and find it the gate of glory, and an entrance into thy everlasting kingdom.

Into thy hands, O merciful Father, we commend his soul when thou shalt see fit to call it hence. Let thy holy angels then convey it to thy presence, there to be united to the blessed company of the spirits of the just made perfect, for his sake who died and rose again, and is alive forevermore, and who has the keys of death and the grave. To thy mercy in that blessed Savior of the world we earnestly commend him, beseeching thee to be all in all to him, and infinitely better than we are worthy or able to ask for him; and let him be thine in life and death forevermore, through the all-sufficient mediation of thy dear Son, our most prevailing Advocate and Redeemer.

### FOR ONE DYING.

O FATHER of mercies and God of all comfort, our only help in time of need, we come unto thee for succor in behalf of this thy sick (*or* dying) servant. As his outward man decayeth, strengthen

him, we pray thee, in the inner man. In all the pains of his body, in all the weakness of his mind, do thou, O Lord, comfort and support him. We know, O Lord, that with thee nothing is impossible, and that even yet thou canst raise him up. And we pray thee that thou wilt do so, if thou seest fit. But, forasmuch as in all appearance the time of his departure is at hand, we pray thee to do for him whatever thou seest necessary for his present and eternal good. Of thy goodness, be pleased to forgive him all his sins, (and seal his hope of glory with the refreshment of the Holy Spirit.) Thou, O Lord, hast opened the kingdom of heaven to all believers; let the everlasting gates be opened to him, (and may the angels, who rejoice in the conversion of a sinner, triumph and be exalted in his deliverance and salvation.) Take him not from this world before he is fitted to leave it. Finish all that is wanting in the work of thy grace upon his heart, and supply all his need, according to thy riches in glory by Christ Jesus. Be very merciful to him, O Lord, and receive his soul into thy hands when it leaves its mortal tenement. Let thy holy angels convey it to the paradise of God, and there may it be joined to the spirits of the just made perfect, and evermore rejoice with them in that happiness which thou hast in reserve for them who love and fear thee. And to the same blessed company may all of us one day come, for the sake of Jesus Christ our Lord. Amen.

O God, whose days are without end, and whose mercies cannot be numbered, make us, at all times and under all circumstances, duly sensible of the shortness and uncertainty of human life, and of the transitory nature of all earthly things. Thou hast made, as it were, our days as a span long, and our

age is even as nothing in respect to thee; and verily, every man living is altogether vanity. So teach us to number our days, that we may apply our hearts to wisdom. Guide and direct us by thy powerful hand as we pass through this vale of misery, that so we may serve thee in righteousness and holiness all the days of our life; that when our probation shall be brought to a close, we may be gathered in peace to our fathers, having the testimony of a good conscience, the witness of thy Spirit that we are thy children, in the communion of the saints, in the confidence of a living faith, in the comfort of a reasonable, religious hope, in favor with thee our God, and in perfect charity with the world. All which we ask for the sake of Jesus Christ our Lord. Amen.

### FOR ONE PAST HOPE OF RECOVERY.

O THOU help of Israel, and the Savior thereof; in the time of trouble, when all other hope or help fails, to thee we come for succor and consolation in this our time of need. Look graciously, we pray thee, upon this thy dying servant; and support, comfort, and assist him in this his extremity. Stand by him, we pray thee, and shield him from his spiritual enemies. Vouchsafe unto him whatever thou seest needful, both for his soul and body. Pardon all his sins, and prepare him to appear with comfort and rejoicing in thy blessed presence. O, make his departure easy, and full of peace and hope; carry him safely through the dark passage upon which he is entering, and let him find it the gate of glory, and an access into the everlasting kingdom and joy of the Lord. Be merciful unto him, O Lord, we pray thee, and when he is

numbered among the dead, let him also be numbered among the blessed of the Lord, for his sake who died for sinners, and rose again, Jesus Christ our Lord. Amen.

### FOR A DYING PERSON.

O HOLY and most merciful Savior, who by thy death hast overcome death, and by thy passion taken away its sting, and made the grave the gate of everlasting life, have mercy upon this thy servant, whose life appears to be drawing to a close. Mercifully forgive him all his sins, and make him to know and feel that thou art perfectly at peace with him, and that thou wilt receive him into thy heavenly kingdom. Lift upon him, O Lord, the light of thy countenance, and cheer his heart with the tokens of thy love and favor. And may thy holy angels, we pray thee, watch around his dying bed, and defend him from his spiritual enemies. Yea, do thou thyself, O God, strengthen and support him in all his agonies, and carry him safely through his last illness. O God, let not his faith falter, nor his hope fail, nor his soul be affrighted; but do thou preserve, guard, and keep him. And when his soul quits his body, may it be conveyed by thy holy angels in safety to the mansions of rest and peace, there to live with thee in life everlasting. All which we ask, &c.

*The following may be used with some of the preceding Prayers, when there appears but little hope of recovery.*

O LORD God, we beseech thee to succor this thy sick servant, now languishing under great weakness of body. For Jesus Christ's sake, pardon all his sins, perfect his repentance, and grant that he

may come to his great change without guilt and without terror. Be very merciful to him, and grant him whatever thou seest needful, both for his soul and body. Hear his prayers, and the prayers of all his friends for him; support him in his dying agonies, strengthen him in his weaknesses, deliver him from his spiritual adversaries, and grant him all that he needs in this his last sickness. O, let not his faith waver, nor his hope fail; but may he die in peace, rest in hope, and have his portion with patriarchs and prophets, with apostles and martyrs, and with all thy holy saints, in the bosom of felicity, and in thy kingdom forever. Amen.

*The following may be added either separately or entire.*

LORD, his heart and his strength faileth; be thou the strength of his heart, and his portion forever.

Grant, Lord, that he may depart in peace; that he may see thy salvation, and that death may be swallowed up in victory. Lord Jesus, receive his spirit into thy kingdom; this day, — if it be thy will that it be released, — this day may he be with thee in paradise.

Into thy hand, O merciful Savior, we commend his departing spirit. May angels carry it into thy heavenly presence, there to be joined to the general assembly of the just made perfect; and to the same blessed company may all of us one day come, for thy mercies' sake, O Lord God.

MAY God the Father who hath created thee, God the Son who hath redeemed thee, God the Holy Ghost who hath sanctified thee, be now thy defence, assist thee in this thy last trial, and take thee to everlasting life.

*The following can be added to some other Prayer, for one who is very sick.*

FINALLY, we pray thee, O Lord, to prepare him for the hour of his departure. Let the blood of Jesus wash away all his sins, and thy grace comfort and support his soul. Let thy mercy pardon and save him. Let the merits of his Savior answer for his iniquities, and his righteousness cover all his sins. Enable him to realize the truth of thy promises; fill him with the consolations of the gospel; enliven his hope, and increase his charity. And the more the outward man decayeth, and the world fadeth from his sight, strengthen him so much the more continually in the inner man. And grant, O God, that he may be ready for his departure, whenever thou seest fit; may he look upon the grave as the gate of immortality, and the introduction to that holy, happy, unchangeable state, where in thy presence is fulness of joy, and where at thy right hand are pleasures forevermore. Amen.

### PRAYER TO BE USED AFTER THE DEPARTURE OF THE SOUL.

O ALMIGHTY and everlasting God, seeing that it hath pleased thee to take this thy servant out of the miseries of this sinful world, unto thy heavenly kingdom, let thy name, O Lord, be blessed, both now and evermore. Make us, we pray thee, who remain, mindful of our mortality, that we may walk before thee in righteousness and holiness all the days of our life; that when the time of our departure shall come, we may rest in thee, as our hope is this thy servant doth; and that with him, and all others departed in the truth of thy holy name, we may rejoice together in thy everlasting and glorious kingdom, through Jesus Christ our Lord. Amen.

### A PRAYER FOR THE FAMILY OF THE DECEASED.

O MERCIFUL God and heavenly Father, who hast taught us in thy holy Word, that thou dost not willingly afflict or grieve the children of men, look down with pity, we beseech thee, upon the sorrows of this afflicted family. In thy wisdom thou hast seen fit to visit them with trouble, and to bring distress upon them. Remember them, O Lord, in mercy; sanctify thy fatherly correction to them; endue their souls with patience under their affliction, and with resignation to thy blessed will; comfort them with a sense of thy goodness; lift upon them the light of thy countenance, and give them peace, through Jesus Christ our Lord. Amen.

### ANOTHER PRAYER FOR THE FAMILY OF THE DECEASED.

TO thee, O God of all mercy and consolation, we commend this afflicted family. Thou art a Father of the fatherless, and pleadest the cause of the widow. O, provide for and defend them; leave them not, nor forsake them, O Lord God of our salvation. Enable them evermore to love and serve thee, and to put their whole trust and confidence in thy mercy. Keep them from the pollutions of the world, by which they would forfeit thy favor. Keep them in thy fear; preserve them from all the evils and temptations of this life; and bring them at last to the joys and blessedness of that which is to come, for the sake of thy beloved Son, Jesus Christ our Lord. Amen.

### ON THE DEATH OF A FRIEND.

ALMIGHTY and most merciful God, help us now by thy grace to bear the loss of our friend, whom thou hast now taken from us, with patience and resignation, and to make a right use of the affliction which thy fatherly hand has laid upon us. Thou hast given, and thou hast taken away; blessed be thy holy name. May we not sorrow as those without hope; seeing that thou hast taught us in thy Word, that those who sleep in Jesus will God raise up in glory at the last day. And, O God, may the death of our friends help to keep us always mindful of our own mortality. May we have grace so to apply our hearts to wisdom here, that we may hereafter, by thy mercy, be received into that everlasting kingdom, where all tears shall forever be wiped away from every face, and where the days of our mourning shall be ended. All which, &c.

### AFTER THE DEATH OF A FRIEND OR RELATIVE.

FATHER of mercies and God of all comfort, out of the depths of grief and trouble we lift up our souls to thee. Thou hast taken from us one in whom we were comforted, and to whom we were bound by the most affectionate ties. While we sorrow at the painful separation, O grant that no repining thought may arise in our minds, and no complaining word escape from our lips. May we make a wise improvement of thy dealings, and be persuaded to lay up the treasure of our affections in heaven, where there shall be no decay, nor sickness, nor death, nor sin to invade, and no sorrow to molest. Give us, at this time, the consolations of religion.

Thou hast, in thine infinite wisdom, taken what thy love at first bestowed; and now, with Christian submission, may we be able to say, "Thy name be blessed, and thy will be done." "In the midst of life we are in death." O Lord, prepare us for the great change of worlds; and may the lamp of religion be within us, trimmed and burning, and may we be ready whenever our summons may come.

Bind more closely together the surviving members of this family, (or the surviving friends,) and may we do more than we have done to prepare each other for the duties of life, and for the day of judgment. All which we ask, &c.

*The following may be added.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, we adore thy majesty, and humbly submit to thy will in all the dispensations of thy providence. We magnify thy mercy, that it hath pleased thee to give a happy deliverance to this our friend, out of the troubles and miseries of this sinful world. Thy counsels are secret, and thy wisdom is infinite; with the same hand thou hast crowned him and smitten us. Thou hast taken him into the regions of felicity, and placed him among the saints and angels, and left us to mourn for our sins and thy displeasure. Lord, turn thy chastisements, we pray thee, into the means of our spiritual improvement. And we humbly beseech thee, O Lord, to unite our supplications with the earnest desires of those holy souls who pray, and wait, and long for thy second coming. Accomplish thou the numbers of thy elect, and fill up the mansions of heaven, which are prepared for all those who love the coming of the Lord Jesus, that we, with all others departed

this life in the true faith of thy holy name, may have our perfect consummation and bliss in thy everlasting kingdom, through Jesus Christ our Lord.

### ANOTHER, THAT MAY BE SAID AFTER THE DEATH OF A PERSON.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the first fruits of the resurrection from the dead, and who, by entering into glory, hath opened the kingdom of heaven to all believers; we humbly pray thee to raise us from the death of sin to the life of righteousness, that, being partakers of the death of Christ, and followers of his holy life, we may be partakers of his Spirit, and of his glorious promises; and that, when we shall depart this life, we may rest in him, as our hope is that this our brother doth. O, suffer us not for any temptation of the world, or any snares of the devil, or any pains of death, to fall from thee. Lord, let thy Holy Spirit enable us with his grace to fight a good fight with perseverance, to finish our course with holiness, and to keep the faith with constancy to the end; that at the day of judgment we may stand at the right hand of thy throne, and hear the joyful sentence, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." Grant these petitions, &c.

### AFTER THE DEATH OF A NEIGHBOR.

ALMIGHTY and everlasting God, in whose sight a thousand years are but as yesterday, and as a watch in the night, be thou the support of thy

servants, who are now mourning the loss of a relative and friend. Sanctify, we beseech thee, this visitation of thy providence. May they experience the consolations which religion affords. By the frequent instances of mortality around us, may we learn to consider *our* end, and the measure of our days what it is, that we may know how frail we are. Neighbor after neighbor art thou calling away; and house after house hath witnessed the footsteps of death. Merciful God, give us grace to follow the good examples of those who have departed this life in thy faith and fear, that at length we may with them be partakers of thy heavenly kingdom. Amen.

### AFTER THE DEATH OF A CHILD, OR ON OCCASION OF A FUNERAL.

O ETERNAL God, our only help in time of need, we now come unto thee for comfort and support under this afflictive dispensation of thy providence. In thy wisdom thou hast seen fit to take from us the beloved object of our hearts. Thou hast destroyed our cherished hopes, and filled our hearts with mourning. But, O Lord, we would not murmur; we would endeavor to submit with holy resignation to thy righteous appointment. Help us to be thus resigned. Console our sorrows, we pray thee, and proportion thy grace to our necessities. And as the ties which bind us to earth are severed, may those which unite us to heaven be strengthened. Affect us, O God, with a just conviction of the vanity of human life, and the uncertainty of earthly comforts. And help us to look forward to the resurrection of the just, when those who have been separated shall meet to

part no more. We offer these prayers in the name of thy Son Jesus Christ our Lord and Savior. Amen.

### ANOTHER, UPON THE DEATH OF A CHRISTIAN FRIEND.

ALMIGHTY God, with whom do live the spirits of those who are departed in the true faith of thy holy name, we humbly beseech thee, that in the loss of our friends, who have died in the Lord, we may not sorrow as those who have no hope. O, may we realize in some measure the blessedness of their change. May we find a solace and support in the comfortable assurance, that through thine only-begotten Son Jesus Christ, who has overcome death, their vile bodies shall be changed, and be made like unto his own most glorious body; that, through the grave and gate of death, they shall pass to their joyful resurrection; that they rest from their labors, and their works do follow them; that, delivered from the burden of the flesh, they have entered into the felicity of thy chosen; and that, received into paradise, they wait with the spirits of the just in joyful expectation of their perfect consummation and bliss in thy eternal and everlasting glory. Most thankfully, therefore, do we praise thee for their gracious lives and deaths here, and for the glorious crowns with which they are recompensed in thy kingdom; beseeching thee to give us grace so to follow their good examples, that we, living and dying like them, may together with them be partakers of thy heavenly kingdom, and be numbered with these thy holy ones in glory everlasting. Grant these petitions, &c. Amen.

### A PRAYER FOR A FAMILY ON OCCASION OF THE DEATH OF ONE OF ITS MEMBERS.

*It may be used also before the funeral.*

MOST merciful Father, who hast taught us in thy Word that thou dost not willingly afflict or grieve the children of men, look with pity, we pray thee, upon the sorrows of this family, in whose behalf we now pray. Remember them, O Lord, in mercy, and comfort and relieve them according to the necessity of their case. Comfort their hearts with a sense of thy goodness, endue their souls with patience under their affliction, and with resignation to thy blessed will. In the multitude of the sorrows which they have in their hearts, let thy comforts refresh their souls. O Lord, suffer them not to sorrow as those without hope. Enable them to raise their thoughts above this troublesome world, from which thy servant is departed, to the rest and bliss of which we humbly hope he is now a partaker in the kingdom of heaven. And in the keen sense of the bereavement, and the gradual dissolution of the ties which bind them to life, let their hearts be more steadfastly fixed on that place where true joys are alone to be found, and where sorrow and sighing are done away. May they have grace to look with a holy indifference upon the pleasures and pursuits, the interests and possessions, of this world, and to place their affections supremely upon things above. And may this evil — this weight of sorrow which rests upon them — be turned to spiritual good, and make them to know and feel that all things work together for good to them who love thee.

And let it be the serious care of us all, O Lord,

to serve and please thee. Let our duty be our employment, thy law our rule, thy providence our portion, and thy Spirit our helper and guide. Give us grace to live as those who are born to die, and whose spirits must soon depart to the eternal world. Grant that the shortness of life may continually remind us of its importance, and the uncertainty of its continuance make us ever ready and prepared for its end.

(Assist us, O Lord, in what remains of the mournful duties to which we are now called. May the comforts of thy truth and the power of thy grace be with us while we now commit, with becoming solemnity, these earthly remains to the ground, looking with the eye of faith to the resurrection of the dead, and the life of the world to come.) All which we ask, &c.

*One or more of the following may be used in connection with the above, as the circumstances of the case may be.*

FOR THE HUSBAND OF A DECEASED WIFE.

EXTEND, we beseech thee, thy compassionate goodness to the surviving *companion* of the deceased. In this distressing sorrow may thy heavenly grace be with him, and so sanctify, O righteous God, this severe affliction, that what seems so great a *loss* may conduce to his eternal gain. With pious submission to thy unerring wisdom, may he resign this dear friend to thy superior claim; may he know and feel that the Lord gave what he taketh away; that thou art just and good in all thy ways, and that thy mercy endureth forever.

### FOR THE WIFE OF A DECEASED HUSBAND.

O THOU, who art the defender of the *widows*, sustain thy servant in her sorrows, and help her in her duties. Enable her to bear this bereavement with resignation, and so to improve it to her good, as to find that even in judgment there is mercy. Let her sad state of widowhood be a state of repentance and holiness, of unfeigned piety and fervent devotion. Let her afflictions wean her from the world, and let her hope and her joy, her desires and her conversation, be in heaven.

### FOR THE CHILDREN.

O THOU, who art the Father of the fatherless, look graciously upon the *children* of this bereaved family. Spare them to be the comfort and the solace of their mother, and fit and dispose her to bring them up in the nurture and admonition of the Lord. Be thou their God and their Father, and let thy providence be their protection, thy service their employment, thy angels their guards; and so keep them by thy preventing and restraining grace, that they may never fall into sin, but serve thee faithfully here in their generation, and finally be made partakers of thy heavenly kingdom.

O merciful Father, heal all the breaches of this family; preserve and increase its remaining comforts, and send down upon it the continual dew of thy blessing. Hear us, O Lord, for the sake of our Advocate and Redeemer, Jesus Christ. Amen.

### A PRAYER THAT MAY BE SAID EITHER BEFORE OR AFTER A FUNERAL.

O FATHER of mercies and God of all comfort and consolation, who alone canst comfort those who are sorrowful, vouchsafe unto this family, we pray thee, the comfortable consolations of thy Holy Spirit. Help them to be resigned to this trying dispensation of thy providence, and from their hearts to say, "It is the Lord; let him do what seemeth to him good. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Sanctify unto them this solemn visitation of thy providence. In this instance of mortality; may they see how frail and uncertain their own condition is. May it tend to wean their minds from this world, and to elevate them to a better. May it dispose them to set their affections on things above, and not on things of the world. O, may this dispensation (or the solemnities of this day) never be forgotten by them; but may it so influence their hearts, as to induce them to seek that wisdom which will lead them to secure their interests in a better world before they are removed from this.

Blessed Jesus, thou hast said, "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live." Blessed be thy name for this comfortable assurance. May this glorious discovery of the resurrection cheer and sustain their hearts, and dispose them "not to sorrow as those without hope," in the confidence that they shall again see those with whom, in this world, they lived in the bonds of tender affection and love. And in this consoling hope may they

now comfort themselves, ever remembering that those "who sleep in Jesus will God bring with him again in glory," and that these light afflictions of a moment shall work out for them a far more exceeding and eternal weight of glory. Amen.

### ANOTHER, TO BE USED BEFORE A FUNERAL, OR AFTER THE DECEASE OF A PERSON.

O GOD, whose days are without end, and whose mercies cannot be numbered, make us, we pray thee, deeply sensible of the shortness and uncertainty of human life. In these daily instances of mortality, may we see how frail and uncertain our own condition is. Teach us so to number our days, that we may apply ourselves to wisdom; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord.

Sanctify to this family, O God, this afflictive dispensation of thy providence. May the lively sense of the bereavement which they have sustained lead them to cleave more closely to thee, their God. In all their troubles, may their whole trust and confidence be placed in thy mercy. Awakened by the visitation of thy providence to a deep sense of the uncertainty and vanity of human life, may they resolve to seek supremely those things which are above; to resign themselves and all their concerns to thy disposal; and in the fulness of resignation to say, with holy Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

In the instance of mortality before us, thou dost teach us, O God, that death is the end of all men. Grant us, who are living, grace to lay it to heart;

*so* to lay it to heart as to live above the world; to seek thy favor, to study thy will, to observe thy laws, and in all our actions to aim at thy glory, at the salvation of our souls, and the souls of our fellow-men. And when we shall be called to go the way of all the earth, may thy presence go with us, and comfort us, and lead us to a rest eternal in the heavens.

Spare us, most merciful Father, till we have truly repented of our sins, and have made our peace with thee. And, for Jesus Christ's sake, forgive us all our past sins, and quicken us unto a new and holy life; that, being partakers of the death of thy Son, we may also be partakers of his resurrection, — of perfect and endless bliss, both in body and soul, in thy heavenly kingdom. And may the good examples of all those who have departed this life in the true faith of thy holy name, and in the hope of their eternal blessedness, excite us to press with the more earnestness towards the mark for the prize of the high calling of God in Christ Jesus.

Assist us mercifully, O Lord, in these our prayers and supplications, and dispose the hearts of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

# The Order for the Burial of the Dead.

*Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.*

*The Minister, meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church or towards the Grave, shall say, or sing,* —

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not an other. *Job* xix. 25–27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7; *Job* i. 21.

*After they are come into the Church shall be said, or sung, the following Anthem, taken from the* 39*th and* 90*th Psalms:* —

LORD, let me know my end, and the number of my days, that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner, as all my fathers were.

O, spare me a little, that I may recover my strength, before I go hence, and be no more seen.

Lord, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Then shall follow the Lesson, taken out of the fifteenth Chapter of the First Epistle of St. Paul to the Corinthians.*

1 *Cor.* xv. 20.

NOW is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him,

that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit,

that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

*When they come to the Grave, while the Corpse is made ready to be laid into the earth, shall be sung, or said,—*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

*Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,* —

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

*Then shall be said, or sung,* —

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit: for they rest from their labors. *Rev.* xiv. 13.

*Then the Minister shall say the Lord's Prayer*

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

*Then the Minister shall say one or both of the following Prayers, at his discretion.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general resurrection in the last day,

we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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## Funeral Hymns.

*From the Book of Common Prayer.*

HYMN 124. C. M.

HEAR what the voice from heaven declares
To those in Christ who die;
Released from all their earthly cares,
They'll reign with him on high.

2 Then why lament departed friends,
Or shake at death's alarms?
Death's but the servant Jesus sends
To call us to his arms.

3 If sin be pardoned, we're secure;
Death hath no sting beside;
The law gave sin its strength and power,
But Christ our ransom died.

4 The graves of all his saints he blessed,
When in the grave he lay;
And rising thence, their hopes he raised
To everlasting day.

5 Then joyfully, while life we have,
To Christ, our life, we'll sing,
"Where is thy victory, O grave?
And where, O death, thy sting?"

HYMN 125. C. M.

WHEN those we love are snatched away
By death's resistless hand,
Our hearts the mournful tribute pay,
That friendship must demand.

2 While pity prompts the rising sigh,
With awful power impressed,
May this dread truth, "I, too, must die,"
Sink deep in every breast.

3 Let this vain world allure no more;
Behold the opening tomb;
It bids us use the present hour;
To-morrow death may come.

4 The voice of this instructive scene
May every heart obey;

Nor be the faithful warning vain
Which calls to watch and pray.

5 O, let us to that Savior fly
Whose arm alone can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

### HYMN 126. C. M.

#### DEATH OF A YOUNG PERSON.

HOW short the race our friend has run,
Cut down in all his bloom:
The course but yesterday begun,
Now finished in the tomb.

2 Thou joyous youth, hence learn how soon
Thy years may end their flight:
Long, long before life's brilliant noon
May come death's gloomy night.

3 To serve thy God no longer wait;
To-day his voice regard;
To-morrow, mercy's open gate
May be forever barred.

4 And thus the Lord reveals his grace,
Thy youthful love to gain:
The soul that early seeks my face
Shall never seek in vain.

## HYMN 127.

### DEATH OF AN INFANT.

AS the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled its life away.

2 It died ere its expanding soul
Had ever burned with wrong desires,
Had ever spurned at Heaven's control,
Or ever quenched its sacred fires.

3 It died to sin, it died to cares,
But for a moment felt the rod;
O mourner, such, the Lord declares,
Such are the children of our God.

# Index to Reading Matter.

## PART SECOND.


The Path of Sorrow, &c..... 149
Lines to the Afflicted..... 150
Miscellaneous Selections for Reading to the Sick and Afflicted: from the Scriptures..... 151
To the Sorrowful..... 151
Invitations to the Sinner..... 152
Promises of Pardon to the Penitent..... 153
Psalms to be read before offering Prayer..... 155
A supplicatory Psalm..... 155
Another..... 156
Another..... 157
Passages of Scripture to be used on Occasion of sad Affliction, No. 1..... 158
No. 2..... 159
No. 3..... 160
No. 4..... 160
Addresses. No. 1..... 161
No. 2..... 162
No. 3..... 165
No. 4..... 167
No. 5..... 170
No. 6..... 172
Miscellaneous Reading, intended for the Comfort and Encouragement of those who are actively engaged in the Works of Charity and Benevolence.....174–180

To the dying Sunday School Teacher..... 180
Charity..... 182
Afflictions..... 183
Design of Afflictions..... 184
On the Duties of the Afflicted..... 185
Examples of Prayer under Affliction..... 186
Duty of Patience..... 187
Duty of Resignation..... 187
Examples of Resignation..... 188
Hope..... 188
Reliance on the divine Promises for Support..... 188
Examples of firm Reliance on God in Afflictions..... 189
Influence of Religion..... 190
Design of God in afflicting his People..... 192
Trials necessary..... 192
Efficacy of Prayer..... 193
Duty of Christians..... 195
Objects of Christian Hope..... 195
The dying Christian..... 196
O Death, where is thy Sting..... 197
The Christian's Death Bed..... 198
Why should I fear to die?..... 198
Sinners invited to Christ..... 199
When of the world grown tired..... 201
Benefit of Afflictions..... 203
Anecdote related by Mr. Whitefield..... 204
Another, in Relation to the purifying of Silver..... 205
Submission..... 206
Use of Affliction..... 207
Consolations of Religion..... 209
Compassion and Condescension of Christ..... 211
The doubting Penitent..... 212
Lines suggested by a sick Christian's State..... 213
Sin must be renounced..... 215
Efficacy of Christ's Merits..... 215

Christ the Light of Life ..... 216
The Holy Spirit needed daily ..... 216
God a God of Covenant..... 217
God's Mercy to Saints ..... 217
Christ's Love..... 217
Antinomian Doctrines..... 218
The convinced Sinner believing in Christ ..... 219
Christ unchangeable ..... 220
Pardon ..... 221
On the Comfort derived from the Bible ..... 223
Christ our Confidence ..... 225
Difference between the Righteous and the Wicked..... 226
Voltaire ..... 227
Prayer ..... 227
Holiness..... 227
Christians should be happy..... 228
Love of God to the Christian..... 228
The divine Goodness ..... 229
Death of the Good..... 230
The Land which no Mortal may know..... 231
Assurance ..... 232
Strong Faith recommended ..... 232
God the chief Source of Comfort ..... 232
Safety of the Christian ..... 233
Fear of God ..... 233
Heaven ..... 233
A Saint the Temple of God..... 234
The Body the only Partition between God and the Christian ..... 234
Consequences of Vice..... 235
Influence of Christian Hope ..... 237
Vigilance requisite ..... 238
Efficacy of Christ's Merits..... 239
Oxenstiern ..... 239
J. Mason ..... 241
Salmasius ..... 242

John Locke ..... 242
James Hervey ..... 242
Dr. Watts ..... 244
Lines on the Death of a Child ..... 245
Happy Condition of the Believer ..... 247
Christians should rejoice ..... 249
Prayer ..... 250
Happy Deaths ..... 251
Mrs. H—— ..... 254
Power of Religion ..... 257
Benefits of a Savior ..... 261
"The Resurrection and the Life" ..... 262
Death not dreaded by the Christian ..... 263
Heaven opened ..... 264
Recognition in Heaven ..... 265
Present Enjoyment and future Prospect of the Christian. 266
Death of an aged Believer ..... 268
Death the Path to Glory ..... 269
The Dead ..... 270
Persons seriously ill should be made acquainted with their Condition ..... 270
Death of the Righteous ..... 271
Advantages of the Christian in his dying Hour ..... 273
Departed Friends ..... 275
The Land of the Blest ..... 276
Death of an only Son ..... 277
The Dead in Christ ..... 278
On the Loss of a Child ..... 279
Death of an Infant ..... 280
On the Loss of a Wife ..... 281
Death of Friends ..... 283
Happiness of Heaven ..... 284
Heaven ..... 286
Eternity ..... 287
The holy City ..... 290
Appendix ..... 291

## List of Hymns suitable for the Sick and Afflicted.

When gathering clouds around I view..... 160
Lord, unafflicted, undismayed ..... 161
'Tis my happiness below..... 183
God moves in a mysterious way..... 12
When I can read my title clear ..... 147
I would not live alway: I ask not to stay ..... 187
Peace, troubled soul, whose plaintive moan ..... 130
O, let triumphant faith dispel..... 141
Thus speaks the High and Holy One ..... 207
How firm a foundation ye saints of the Lord..... 144
Jesus, Savior of my soul ..... 143
Lo, what a cloud of witnesses ..... 212
Who are these in bright array ..... 201
Be still, my heart, these anxious cares ..... 157
Vital spark of heavenly flame..... 191
When rising from the bed of death..... 192
O, where shall rest be found ..... 196
How short the race our friend has run ..... 126
When those we love are snatched away ..... 125
Hear what the voice from heaven declares ..... 124
As the sweet flower that scents the morn ..... 127
When rising from the bed of death ..... 192
Hark! from the tombs a mournful sound..... 189
Great God, what do I see and hear ..... 194
Lord, with glowing heart I'd praise thee..... 150
With joy shall I behold the day..... 28
Sovereign Ruler of the skies ..... 11
All-glorious God, what hymns of praise..... 15
O for a closer walk with God ..... 182
How long shall earth's alluring toys..... 197

Father, whate'er of earthly bliss ..... 156
Guide me, O thou great Jehovah ..... 177
There is a land of pure delight..... 199
When all thy mercies, O my God ..... 10
Prayer is the soul's sincere desire ..... 134
The Spirit in our hearts ..... 131
The Lord my pasture shall prepare..... 9
Rise, my soul, and stretch thy wings ..... 145

---

## Select Chapters for a sick Room.

HEBREWS 12.
1 PETER 1.
ROMANS 5, 6, 7, and 8.
2 CORINTHIANS 5.
1 CORINTHIANS 15.
ST. JOHN 14, 15, 16, and 17.
MATTHEW 5 and 25.
PSALMS 6, 34, 38, 102, 51, 130, 103, 116, and 145.

# Part Second.

"THE PATH OF SORROW, AND THAT PATH ALONE,
LEADS TO THE LAND WHERE SORROW IS UNKNOWN;
NO TRAVELLER E'ER REACHED THAT BLEST ABODE
WHO FOUND NOT THORNS AND BRIERS IN THE ROAD."

## LINES TO THE AFFLICTED.

ORIGINAL

Say not the grave to all is gloom,
In punishment for sin though given;
For Christ hath blessed and proved the tomb
To be *the entering gate of heaven.*

God's chastenings, all, will *blessings* prove;
The pains, the fears, the pangs here given
But mark the glowing beams of love,
That flow from radiant crowns in heaven

Who suffers most, and patient proves;
Who breathes in tears the contrite prayer;
The more feels pain, still more he loves;
The *promised crown* shall *brighter* wear;—

Assured that all affliction * here
Secures a greater glory there,
Where sorrow, sigh, and grieving tear
Dim not the joy the face shall wear.

O, fear not then *the grave,—the pall;*
'Tis but *the door,—the screening veil,*
'Twixt hope and heaven, and glories all;
The promised joys that ne'er will fail.

* 2 Cor. iv. and xvii.

# Miscellaneous Selections

## FOR READING TO THE SICK AND AFFLICTED.

*The following are from the Scriptures.*

### TO THE SORROWFUL.

MY son, despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father a son in whom he delighteth.

If he cause grief, yet will he have compassion, according to the multitude of his tender mercies. For he doth not willingly afflict or grieve the children of men, but doeth it only for their good. For the Lord is gracious and merciful, slow to anger and of great kindness. Like as a father pitieth his children, so the Lord pitieth them that fear him. He will not alway chide, neither will he keep his anger forever. For he knoweth our frame, and remembereth that we are but dust. A bruised reed will he not break, and smoking flax will he not quench. He dealeth not with us according to our sins, nor rewardeth us according to our iniquities; but as the heavens are higher than the earth, so great is his goodness towards them that fear him. He hath never despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him he heard. He is nigh unto all them who call upon him; to all who call upon him in truth, that those who mourn may be exalted in safety.

Call upon me, saith the Lord, in the time of trouble, and I will deliver you, and you shall glorify me. I will set the poor in safety, and be a refuge for the oppressed — a refuge in the time of trouble. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them. I, the God of Israel, will not forsake them. I will bring the blind by a way that they know not; I will lead them in paths which they have not known; I will make darkness light before them, and crooked things straight. These things will I do for them, and will not forsake them. Yea, the mountains shall depart and the hills be removed, but my kindness shall not depart from them; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy upon thee.

Let not your heart then be troubled, neither let it be afraid; for if he hath torn, he will heal; if he hath smitten, he will bind you up; and your light affliction which is but for a moment, shall work for you a far more exceeding and eternal weight of glory. Yea, trust in the Lord, and fear not; for the Lord Jehovah will be your strength and your song; yea, he will become your salvation. And under the shadow of his wings shall you abide in safety, till every calamity be overpassed.

### INVITATIONS TO THE SINNER.

INCLINE your ear and come unto me, saith the Lord; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. I, even I, am he that blotteth out thy transgressions, and will not remember thy sins. I will blot out as a cloud thy transgres-

sions; return unto me, for I have redeemed thee. As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your wicked ways; why will ye die? Wash you, make you clean; put away the evil of your doings; cease to do evil, learn to do well. Have I any pleasure at all that the wicked should die, and that he should not turn from his ways and live? Repent ye, therefore; cast away all your transgressions; for I have no pleasure in your death. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. For my thoughts are not your thoughts, neither are my ways as your ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

If, therefore, the wicked will turn from all his transgressions that he hath committed, and keep my statutes, and do that which is lawful and right, he shall surely live,—he shall not die; all his transgressions that he hath committed, they shall not be mentioned to him; in the righteousness he hath done, he shall live. Because he considereth and turneth away from his transgressions that he hath committed, he shall surely live; he shall not die. Wherefore return, ye backsliding children, and I will heal your backslidings, and will make a covenant of peace with you, and it shall be an everlasting covenant.

### PROMISES OF PARDON TO THE PENITENT.

IF we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us

our sins, and to cleanse us from all unrighteousness.

Be it known unto you, therefore, that through Christ is preached unto you the forgiveness of sins. Behold the Lamb of God, that taketh away the sins of the world! he shall save his people from their sins. Surely he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid upon him the iniquity of us all. He was made a sin-offering for us, that we might be made the righteousness of God in him.

Now, if any man sin, we have an Advocate with the Father, even Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. And in this was manifested the love of God towards us, in that he sent his only-begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Now, if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. There is, therefore, no condemnation to them who are in Christ; who walk not after the flesh, but after the Spirit. For God hath reconciled the world unto himself by Christ, — not imputing their trespasses unto them. Wherefore, unto Him that loved us, and hath washed us from our sins in his own blood, to him be glory and dominion forever and ever. Amen.

### PSALMS TO BE READ BEFORE OFFERING PRAYER.

TO the Lord our God belong mercies and forgiveness, though we have rebelled against him.

Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

He looketh upon men, and if any say, "I have sinned and perverted that which is right, and it profiteth me not, he will deliver his soul from going down into the pit, and his life shall see the light."

For Christ once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit;

Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject to him.

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

For we have not an high priest that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

### A SUPPLICATORY PSALM.

HEAR our crying, O God; give ear unto our prayers.

From the ends of the earth will we call upon thee, when our hearts are in heaviness.

The Lord will be a defence for the oppressed; even a refuge in due time of trouble.

And they that know thy name will put their trust in thee; for thou, Lord, hast never failed them that seek thee.

Comfort the souls of thy servants; for unto thee, O Lord, do we lift up our voice.

For thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee.

Give ear, Lord, to our prayers, and ponder the voice of our humble desires.

Remember us, O Lord, according to the favor thou bearest unto thy people, and visit us with thy salvation;

That we may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance.

The Lord delivereth the souls of his servants, and all they that put their trust in him shall not be destitute.

ANOTHER.

IN thee, O Lord, have I put my trust; let me never be put to confusion, but rid me and deliver me in thy righteousness; incline thine ear unto me and save me.

Be thou my stronghold, whereunto I may always resort; thou hast promised to help me, for thou art my house of defence and my castle.

Hear my prayers then, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake.

And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

Call to remembrance, O Lord, thy tender mercies and thy loving kindness, which have been ever of old. O, remember not the sins and offences of my youth; but according to thy mercy, think upon me, O Lord, according to thy goodness.

Help me, O God of my salvation, for the glory of thy name; let thy loving kindness and thy truth always preserve me. Cast me not away in the time of trouble; forsake me not when my strength faileth me.

Thou art my Helper and my Redeemer; make no long tarrying, O my God.

### ANOTHER.

*From the 39th Psalm.*

LORD, let me know my end and the number of my days, that I may be certified how long I have to live.

Behold, thou hast made our days as it were a span long, and mine age is even as nothing in respect to thee; and, verily, every man living is al together vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? truly, my hope is even in thee. Deliver me from all my offences, and make me not a rebuke unto the foolish. I became dumb, and opened not my mouth, for it was thy doing. Take thy plague away from me. I am even consumed by means of thy heavy hand. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment; every man, therefore, is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

O, spare me a little, that I may recover my strength before I go hence, and be no more seen.

## PASSAGES OF SCRIPTURE TO BE USED ON OCCASION OF SAD AFFICTION.

### No. 1.

MAN that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. His days are determined; the number of his months are with thee, Lord; thou hast appointed his bounds, that he cannot pass.

As a cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house; neither shall his place know him any more.

I have said to corruption, "Thou art my father; and to the worm, Thou art my mother and my sister." All flesh shall perish together, and man shall turn again to dust. They shall lie down alike in the dust, and the worms shall cover them. They shall go down to the bars of the pit, and rest together in the dust.

There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master.

But thy dead men shall live; together with my dead body shall they arise. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another.

Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors.

No. 2.

LORD, thou hast been our refuge from one generation to another. Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting. and world without end. Thou turnest man to destruction; again thou sayest, Come again, ye children of men. For a thousand years in thy sight are but as yesterday; seeing that it is past as a watch in the night. As soon as thou scatterest them, they are even as a sleep, and fade away suddenly as the grass. In the morning it is green, and groweth up; in the evening it is cut down, and dried up, and withered. For we consume away in thy displeasure, and are afraid at thy wrathful indignation. Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance. For when thou art angry, all our days are gone; we bring our years to an end, as it were a tale that is told. The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone. But who regardeth the power of thy wrath? for even thereafter as a man feareth, so is thy displeasure. So teach us to number our days, that we may apply our hearts to wisdom.

No. 3.

SHALL we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.

No. 4.

I WOULD not have you ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have not hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with the voice of the archangel, and with

the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

For the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

Wherefore, beloved, comfort yourselves with these words.

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## Addresses.

### No. 1.

MY Friend: Laid as you now are on a sick bed, it is some consolation to know that your illness has not happened by *chance;* but that it is the appointment of God, — of a wise and good God, — and that he has ordered it for wise and salutary purposes. He takes no pleasure in afflicting any of his creatures, but, on the contrary, delights in their happiness; and were it not that they stood *in need* of discipline of the kind, he would not afflict them as he does. "God," says the apostle, "does not *willingly* afflict or grieve the children of men; but doeth it only for their good, that they may be partakers of his holiness." He treats them as a wise and kind parent treats his children, and withholds not correction from them when they stand in need of it. "Whom the Lord loveth, he correcteth; even as a father a child in whom he delighteth." His corrections are *medicinal*, and

designed for wholesome purposes. For though many are the afflictions of his children, they have nothing *penal* in them; but are merely like the fire to the gold, and pruning to the vine, and medicine to the patient, and correction to the child. By means of them he would qualify his people, not only for the more comfortable enjoyment of the present life, but for the fruition of that eternal state of happiness which he has in reserve for them hereafter. "Our light afflictions," saith the apostle, "work for us a far more exceeding and eternal weight of glory." Be resigned, therefore, to the will of God; seeing he doeth all things wisely, and that he hath promised "to make *all* things work together for our good." And be concerned to have this present sickness of your body sanctified to your *spiritual* benefit, and to derive from it that improvement which it is obviously intended to promote. By so doing, you will have reason to be thankful for it, and like the Psalmist to say, "It is good for me that I have been afflicted." (See 161st Hymn.)

No. 2.

MY Friend: Afflictive dispensations, however painful to the body and distressing to the mind, are gracious visitations designed of God to promote our spiritual benefit. They afford opportunities for solemn thought, holy meditation, serious inquiry, important reflection, and faithful self-examination. By them we are reminded of our dependence upon God; that life and health are at his disposal, and that it is an easy thing for him to bring us down to the dust of death. When rightly exercised, the mind under their influence is humbled, the heart is softened, the will brought

into submission, and a teachableness of disposition produced. They call into exercise, faith, patience, submission, prayer, and every Christian grace and virtue; and not only make us better acquainted with God and the preciousness of his promises, but also serve to make us better acquainted with ourselves, to wean us from the world and from sin, and to make us humble and holy. By them numbers have been brought to repent of their sinful conduct, and to live sober, righteous, and holy lives. Blessed is the man, says David, whom the Lord correcteth. And he himself hath left it on record, "that it was good for him that he had been afflicted." And thousands have since expressed the same sentiment. As evidences of their salutary benefit, many instances might be adduced. Three only will here be mentioned.

A young man, who had been long confined with a diseased limb, and was near his death, was attended by a friend, who requested that the wound might be uncovered. When this was done, "There," said he, "there it is, and a most precious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cleave to God as my only portion, and to eternal glory as my only hope; and I think it has now brought me very near my Father's house."

When a distinguished individual lay sick, and his friends asked him how he did, he pointed to his sores and ulcers, and said, "These are God's gems and jewels, wherewith he decketh his best friends; and to me they are more precious than all the gold and silver in the world."

It is said of Dr. Watts, that from his most early infancy to his dying day, he scarcely ever knew what health was; yet we are told that he looked

upon this affliction as the greatest blessing of his life. And the reason he assigned for it was, "that being naturally of a warm temper and ambitious disposition, these visitations weaned his affections from the world, and brought every passion in subjection to the divine will."

Thus have many had reason to bless God for afflictions, as being the instruments in his hand of promoting the welfare of their immortal souls.

Be not disquieted, then, by your present affliction; but endeavor to bear it calmly and patiently, and to derive from it that spiritual improvement which it is designed to promote. Pray earnestly to God to sanctify it to your good, and to make it the means of purifying your heart, and of qualifying you for the enjoyment of his presence hereafter. Recollect, that it is in this way that he prepares his people for his presence, and that it is through much tribulation that they enter into his kingdom.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller e'er reached that blest abode
Who found not thorns and briers in the road."

Better is it to suffer a little while now, than to be left to ourselves and condemned with the world hereafter. And for your comfort bear in mind, that you shall "not be afflicted above your strength," nor any longer than God sees good for you. For though now in the furnace of affliction, the Savior is not absent from you. He sees you; and not only so, but sits by you, and tempers the flame. His wisdom will not let it be too cool. His love will not allow it to exceed the necessary degree of warmth. As soon as you are purified — as soon as

the end is accomplished for which this affliction was designed — he will then remove it; he will then take you out of the furnace. Strive, then, so to act, that you may come forth purified and refined like as gold and silver, reflecting the image of your Savior in your renewed character; and then will this your light affliction of a moment work for you an exceeding and eternal weight of glory.

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee;
Thou art precious in his sight.
God is with thee —
God, thine everlasting light."

No. 3.

MY Friend: God has now laid you upon this bed of sickness that you might be withdrawn from the bustle of the world, and have an opportunity of reflecting on your spiritual condition, and of attending to the things that concern your eternal interests. It becomes you, then, to improve this opportunity, and to derive from it the benefit it is so well calculated to effect. Ask yourself, therefore, if you are prepared for the other world, — if you are prepared to stand in the presence of your Judge. Have you faithfully endeavored to improve all the blessed privileges which God has bestowed upon you for this end? Have you made it your endeavor to live in obedience to his will, and to glorify him in all your conduct? Have you loved him with all your heart, and soul, and strength, and endeavored to please him in all things? Have you never knowingly and wilfully

committed sin? Permit conscience to speak while you endeavor to recollect all the thoughts that have occupied your mind; all the words you have uttered; all the actions you have done. Do they all correspond with the law of God? What does conscience reply to this investigation? Will it not pass sentence against you? Reflect for a moment. To whom has your youth been devoted? Was it not to the world? And where is the good you have done? where the glory you have given to God? O my friend, your conscience will urge you to confess, that you have often sinned against God by transgressing his laws. If so, then acknowledge the conviction of your conscience. Consider that you have to do with that God who can see the innermost recesses of the soul; before whom all things are naked and open, and from whom nothing can be concealed; who has heard all the sinful words you have spoken; who knows all the secret, evil desires you have cherished in your heart; who is acquainted with all the ways in which you have walked; who has observed all the actions you have done through life. Yes, my friend, confess yourself a sinner, — a poor, miserable sinner, — and let tears of sorrow accompany the grateful emotions of your heart, that God, who might have justly cut you off in your sins, has spared you till the present moment. Be thankful that now — even now — he is making overtures of mercy. Look upon this affliction as an evidence of the divine goodness, intended to secure your salvation. Humble yourself before God, and pray, with fervor and sincerity of soul, that he will show you the sinfulness of your heart, and that, in view of the same, you may be able to exercise that godly sorrow which worketh repentance unto salvation.

Pray, too, for a saving interest in the blood of Jesus, that so your sins may be pardoned and your guilt removed; that you may be clothed with his righteousness, and be reconciled to God. O, yield obedience to the influence of his Spirit, that God may accomplish his benevolent purpose with respect to you. Be astonished at the boundless *love* of God, and at the infinite compassion of your Redeemer, and behold in *that love* your only ground of hope, that God has no pleasure in your death; and in this *compassion*, that Christ has purchased grace and salvation for you. Avail yourself of your precious privilege while you have an opportunity to do so, and betake yourself to the refuge provided for you in the gospel. Delay not to do so one moment longer. Follow this advice, which is given with no other view than to promote your everlasting welfare. Then will your soul enjoy rest; yea, a peace which passeth all understanding. While you live, you will live happy; and when you die, you will depart with a comfortable hope of a blissful immortality.

## No. 4.

MY Friend: As it hath pleased the Lord to call you to repentance by this present sickness, it becomes you to take this dispensation into serious consideration. I know that you do not deny that you are a sinner. I know that you are not indifferent to the voice of your conscience, while it is urging you to this acknowledgment. I know that you feel distressed in view of your sins; and that you are disposed to fly for refuge to the grace of God and the merits of Christ. But whence comes this anguish of your soul? From fear of death?

Suppose your health had been preserved; would you have thought of your sins and been sorrowful? Ah, my friend, if your present sickness and the apprehension of death be the cause of your sorrow, your repentance is not genuine. The true cause of your grief should be founded in having offended the God of love, and in having slighted Christ's precious redemption. Therefore examine the *cause* of your grief, that you be not deceived. I know that Christ and his merits are valuable in your estimation; but does the love of Jesus constrain you to hate sin, to renounce every evil practice, and to devote your life to his service? Does the grace of God teach you practically to deny all ungodliness and worldly lusts? and is it your intention to live soberly, righteously, and godly in the present world? My dear friend, answer these questions as in the presence of God. We know from sad experience that many, having escaped from their sick bed, have returned to their former habits, and walked in their sinful ways. Thus, by their conduct, they exhibited the mournful evidence that their repentance was not sincere. Now, should you deceive yourself in this matter, this deception might be to you the cause of everlasting sorrow. True repentance implies a change of heart, and a thorough reformation of life. The man who is really converted abhors all sin, and feels an ardent desire to devote himself entirely to the service of God and the promotion of the Redeemer's cause. Therefore, I again say, examine yourself impartially, that you may ascertain your sincerity before God, and the genuine character of your convictions. And rest not short of the real, substantial, and undeniable evidences of that conversion which the Savior requires; knowing that they who thus seek

God sincerely, in his own appointed way, shall find him to be, in their own experience, the God of their salvation. What God principally requires is sincerity. If the sinner is but sincere, is anxious to be converted, submits to all the known requirements of the gospel, really hates sin, and earnestly desires to be devoted to God, — with such repentance the Lord is well pleased; for he looketh at the heart.

The following will serve to illustrate the character of true conversion: —

God brought a gentleman of distinction on his sick bed, whose example had a visible and powerful influence upon the lives of many others. He had led many astray by his wicked example. His pastor found him in a state of total indifference and insensibility. Having spoken to him in a lively and affecting manner of the great duty of glorifying God, and of the numerous opportunities which the Lord had afforded him of doing good to his fellow-men, the pastor proceeded to a close examination of his heart, when he cast down his eyes, overwhelmed with shame, and cried aloud, "Lord, what an odious sinner lies here!" He then gave him some directions about what he should pray for, and particularly for a lively knowledge of his sins, and then left him. In a few hours after this, he was again sent for. Grace had now arrested him in a peculiar manner. He wrung his hands, cried aloud, denounced his whole life, sent for all those whom he had misled, spoke to them in a very affecting and impressive manner, and showed them, by his own example, that the ways of sin were uneasiness of heart, torment of soul, and rackings of conscience. How he wished he could recall every hour of his former life, that he might spend them

more properly! Having striven and wrestled a long time, God at length granted him peace; for he ardently hungered and thirsted after the righteousness of Christ. He obtained the assurance of the pardon of all his sins. A few days after, having passed through many trials, but not suffering any thing to estrange him from the grace of God in Christ Jesus, he bade adieu to the world, and entered into glory. His pastor evidently perceived that grace had discovered to him his most secret sins, and that those which formerly appeared to him very trifling caused him great uneasiness and concern.

No. 5.

MY Friend: If you have examined your past life sincerely and impartially, as in the presence of God, your own conscience will convince you of the necessity of humbling yourself before God, while you will stand self-condemned in his presence. God requires of those who would obtain an interest in his mercy to be sincere; that they may not flatter nor deceive themselves, nor endeavor to cloak their sins. Hence, like David, they will pray for an upright heart: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Thus will you be disposed to pray, if your conversion to God is sincere. In no case is deception more dangerous than in this momentous concern. In the eternal world this deception cannot be corrected. Therefore be thankful, my friend, that God has added another day to your existence, and so improve it that you may work out your salvation. Collect now your thoughts, and reflect sincerely on the

whole of your past life, and your own conscience will charge you with sins at which you will be alarmed. You will be grieved for having known the will of God, and yet not having done it. You will be grieved on account of your ingratitude to God, your kind Benefactor, for his numerous and great mercies. You will be grieved for the insensibility and security in which you have lived; for having devoted so much of your time to the world, and so little to God. And not only will you be sensibly affected on account of your sinfulness, but the grace of God will be esteemed precious to you. Yes, if truly penitent, you will earnestly seek, and truly improve it to the salvation of your soul. You will be grateful that God is still good, and merciful, and gracious; and your sick bed will be to you a most instructive school of wisdom. How sincerely, how humbly will you confess your sins to God, and with what sincerity will you seek his pardoning mercy! How sweet will those words of life be to you, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners!" O, how precious will Christ crucified, his meritorious sufferings and death, be to you! How humbly will you believe in his name! And with what anxious solicitude will you appropriate to yourself the blessings of his salvation! Yes, then will you form the sincere and unalterable determination to submit to God unconditionally, and to devote the residue of your life to his service. Are these your resolutions? and is such the character of your feelings and dispositions? If so, you have reason to thank God for his goodness to you, in sanctifying this affliction to your spiritual benefit.

## No. 6.

MY Friend: The salvation offered you in the gospel is just what you stand in need of. You cannot save yourself, nor blot out your own sins, nor change your own heart, nor snatch yourself from the pit of woe, nor raise it to eternal life. But the gospel makes known to you a Savior, who has come to do all this. "Unto you is born a Savior." And how welcome should a Savior be to you! Were you in prison, how welcome would be liberty! Were you in slavery, how welcome would be a deliverer! But here is a Savior from a load of sin, and from the reign of iniquity, and from the remorse of conscience, and from the wrath of God, and from eternal punishment; a Savior, whose love flows, as it were, in streams of blood divine; and who is ever ready to extend mercy to the penitent. To the pardoned soul he gives present peace, and the love of God, and the glories of eternity.

The Savior is an *almighty* Savior. He is equal to the tasks he undertakes; he came to conquer death and Satan; to open heaven, and people it from earth; and he will do what he has undertaken to perform. He gives promises that none but a *God* can give, and will fulfil every promise. On him millions have leaned, and no one has ever failed that trusted in him. There are no sins that he cannot blot out, no hearts so hard that he cannot soften, none so unworthy that he cannot welcome them, and none so weak that he cannot help them to heaven. Are not the tidings of such a Savior *good* tidings — tidings of *great joy* to you?

Were you told of an *almighty* Savior, but had cause to doubt his *compassion* and *love*, the tidings would not be so agreeable. But this Savior *can*

have compassion, and is full of love. Go to the manger; what laid him there but love? Go to the garden of Gethsemane; what caused him to endure its agonies and bloody sweat but love? Go to Calvary; what made him bear his cross and die upon it but love? Hearken to his promises: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Him that cometh unto me I will in no wise cast out. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life." What speak these words but love? Go to *facts* in his conduct. Behold the penitent woman, weeping at his feet. What is his language to her? Go in peace; thy sins are forgiven thee; thy faith hath saved thee. Is not this the language of love? See the widow of Canaan; she entreats his aid for her afflicted daughter; he seems to turn a deaf ear, but it is that her faith may shine more conspicuously, and at length he says, "O woman, great is thy faith; be it unto thee even as thou wilt." What spoke these words but love? O my friend, as there are no sins so vile that he cannot blot them out, so there are none so aggravated that he is unwilling to take their load away. As there are none so unworthy that he cannot help them, so there are none that he is unwilling to help. *Whosoever* cometh unto him shall not come in vain, provided he only come with the *temper* and *disposition* of the *returning prodigal.*

Yes, my friend, if, with an humble and contrite heart, you seek pardoning grace, be assured, on all that is true and solemn in the gospel, that you will not seek in vain. No sins, however great, no guilt,

however aggravated, shall prevent the penitent's salvation. "He that cometh unto me," says he, "I will in NO WISE CAST OUT." He is able to save to the uttermost all them that come unto God by him.

All the blessings of salvation you may have freely and fully. All the *fitness* required is to feel your need of him, and to be *cordially* willing to receive and serve him. You must come to him just as you are, with all your sins upon you. Imitate the conduct of the publican and the prodigal. Think of those charged with having crucified the Lord of glory, as recorded in the book of Acts. The same day which saw them broken-hearted penitents beheld them rejoicing disciples. This was the case also with the jailer. In these cases, there was no preparation requisite; but a feeling of guilt, and a willingness to embrace the Savior. And just so free, my friend, is salvation to you, and to be enjoyed in the same way; by faith in the Lord Jesus Christ — a faith which humbly relies upon him, and includes the surrender of soul and body to him.

Read the 143d Hymn, "Jesus, Savior of my soul."

Read the 130th Hymn, "Peace, troubled soul, whose," &c.

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# Miscellaneous.

*The following, on the first several pages, are inserted for the comfort and encouragement of those who are actively engaged in the works of charity and benevolence.*

BLESSED is the man that provideth for the poor and needy; the Lord will deliver him in the time of trouble.

GOD is not unrighteous, that he will forget your work and labor, that proceedeth of love; which love ye have shown for his name's sake, who have ministered to the saints, and yet do minister.

THE poor shall never cease out of the land; therefore I command thee, saith the Lord, Thou shalt open thine hand *wide* unto thy brother, to the poor and to the needy of the land. Thou shalt not harden thine heart, nor shalt thou shut thine hand from thy poor brother: but thou shalt surely give unto him in the day of his need, because that for this the Lord will *bless thee* in all thy works.

THERE is no school in which to learn the practice of virtue with such facility as in the exercise of benevolence. Those who are most truly benevolent are making the swiftest advances in "that holiness without which no man shall see the Lord;" and are rising in imitation of Him who went about doing good. Let us delight, then, to imitate his example.

Scripture is full of the high rewards to be bestowed on the good and benevolent; assuring us that they who have done good shall enter into life everlasting; not of *merit*, indeed, but of *grace*. And these rewards include peace and consolation of soul in the present life, the future vision of God, and the full enjoyment of holiness and perfect bliss. To all who have endeavored to be useful upon earth, he will say, "Well done, good and faithful servants! enter into the joy of your Lord." O the unspeakable blessedness of giving, in that day, when he will reward them all according to their works! When the righteous will find that all their virtues have vegetated, and brought forth abundant

fruit, what joy and blessedness shall take possession of their souls! But they have performed these actions with reference to the glory of God, and with a desire to please him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who have thus loved him."

IT is only by keeping the Savior's sufferings in view that the Christian can truly practise charity to others, or exercise self-denial to himself.

OUR opportunities to do good are our talents.

GIVE alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall *never* be turned away from thee.

IT is Christ's plan, that there should in every age and place be poor persons and poor Christians as his representatives, in order to make trial of the love and faith of his disciples, that whenever they will they may relieve them for his sake.

GRACE, like the widow's oil, increases by being charitably imparted.

WHAT we admire, and what we ought to admire, in man, is that collection of fine feelings which make a human creature social and useful. Sympathy and fellow-feeling, tenderness of heart and pity for the wretched, compassion for his neighbors, and reverence for his God; the melting eye, the soothing, silvery tone, the benevolent expression of countenance, the rapid actions of the

soul, — all penetrated with reason and religion, — these are the qualities that we admire in him. O, I love the man that must and will do good; the sympathizing Christian, who eagerly embraces every opportunity to comfort and relieve his fellow-creatures; who hastens to the bed of sickness and pain; imparts to his fellow-Christian, however humble and obscure his condition, the blessed consolations of religion, smooths his dying pillow, and does what he can to relieve the burden of his grief. Peace and blessedness to such a one. He also must one day lie on the bed of sickness and death; and then will the Lord strengthen and comfort him, and make all his bed in his sickness.

Blest is the man whose softening heart
Feels all another's pain;
To whom the supplicating eye
Is never raised in vain; —

Whose breast responds with generous warmth
A stranger's woe to feel;
Who weeps in pity o'er the wound
He wants the power to heal.

To gentle offices of love
His feet are never slow;
He views, through mercy's melting eye,
A brother, in a foe.

To him protection shall be shown,
And mercy from above
Descend on those who thus fulfil
The Christian law of love.

ALL our works of piety and charity must spring from love to God; gratitude to him for the blessings of redemption; unreserved surrender of ourselves to his service, and a disposition to delight in doing his will, and ascribing to him all the power and glory. Such good works are "spiritual sacrifices," acceptable to God through Jesus Christ. The Lord delights to honor those who thus honor him. He remembers and records their expressions of faith and love. In this world, he communes with them from his mercy seat, by answering their prayers and comforting their hearts; and he will, at the day of judgment, publish to the assembled universe, distinctly and particularly, the fruits of holiness, which, by his grace, they produced on earth, as evincing them to be the heirs of "the kingdom prepared for his people from the foundation of the world."

AT the day of judgment, it will be found that peculiar coronets have been prepared for eminent saints.

THE Christian should value this life as an opportunity of honoring God, both by living according to his will, and by doing as much good as possible to his fellow-creatures, and "especially to those who are of the household of faith."

"CHARGE them who are rich in this world, that they be ready to give and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life."

"Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy dili-

gence gladly to give of that little; for so gatherest thou for thyself a good reward in the day of necessity.

"He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. God loveth a cheerful giver."

"He that hath pity upon the poor lendeth to the Lord; and look, what he payeth out, it shall be paid him again."

THE expense incurred in making the heart of the poor and destitute to rejoice, will be a source of heartfelt joy and satisfaction to the Christian; so much so, that he will desire to be rich in good works; ready to distribute, and willing to communicate in whatever can glorify God, and do good to mankind.

IN proportion as faith and love prevail, they will triumph over the selfishness of the heart, and dispose it to be generous and kind.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE, YE HAVE DONE IT UNTO ME."

It is impossible that language can express greater encouragement to self-denying, assiduous, laborious, and expensive charity to poor Christians, for the sake of our common Lord, than that which is contained in the above declaration.

As none but believers are the brethren of Christ, so *love to Christ* must be the *motive* of the liberality and kindness here spoken of.

IF we would possess a good hope that Christ will address us as "the blessed of his Father," and

invite us to sit at his right hand, we must now recognize our Savior as disguised under the mean attire of his beloved disciples and brethren upon earth. When we see a believer hungry, thirsty, a stranger, or in want of proper clothing, we should imagine that our Savior himself stands before us; requires us to own our relation to him, and calls upon us to give him food, or raiment, or to provide him a lodging; we should ask ourselves whether we can feel in our hearts to drive him from our door. And when we hear of pious persons being sick, or in prison, and wanting advice, attendance, or other relief, we should suppose that Jesus was in these circumstances, and sends to us by name to come and minister to him. Let us, then, renounce our own ease, interest, convenience, and indulgence, and abound in this work of faith and labor of love; and should we ever be mistaken in the character of those for whom we thus deny ourselves, from love to Christ, he will certainly accept and recompense our services. Those actions which the believer thought nothing of at the time, and soon entirely forgot, as well as those which were concealed from men, will all be brought to light, and graciously recompensed; not a crust of bread, or a cup of water, given for his sake to a poor brother, will pass unnoticed.

## TO THE DYING SUNDAY SCHOOL TEACHER.

ORIGINAL.

FAITHFUL, loving, patient teacher,
Glorious death is thine to die;
Hear the voice of thy dear Savior,
Speaking from his throne on high:—

"Weeping round thy bed there standing,
Children coming unto me;
*Thou shalt have them for thy jewels,*
To my kingdom led by thee."

All thy pleasant labors ended,
Blessed now forevermore,
And thy works of love will follow —
Some have, praising, gone before.
Angels o'er thy bed are calling,
Hence to bear thy spirit home —
"Come, thou blessed of our Father,
To his glorious mansions come."

Dost remember little Mary,
Taught by thee to lisp her prayer,
Taught her Savior's precepts holy?
She is praising, shouting there, —
"I am happy, blessed teacher,
*Hail the truths thou'st taught to me!*
Emma, Willie, — *all* are shining
Here, and *praising God and thee.*"

"O, the grave, — the gate of glory!
Fear it not, — *we'll meet thee there;*
Shouting, singing hallelujahs,
Angels will thy spirit bear."
Called by Jesus, saints, and angels,
Happy soul, *in triumph go* —
Those behind thou leavest weeping,
Follow, — praising here below.

## CHARITY.

IN the hour of keenest sorrow,
In the hour of deepest woe,
Wait not for the coming morrow;
To the *sad* and *suffering* go.
Make it thy sincerest pleasure
To administer relief;
Freely opening thy treasure,
To assuage a brother's grief.

Go and seek the *orphan*, sighing;
Seek the *widow* in her tears;
As on mercy's pinion flying,
Go dispel their darkest fears.
Seek the *stranger*, sad and weary,
Pass not on the other side;
Though the task be lone and dreary,
Heed thou not the scorn of pride.

Go, with manners unassuming,
In a meek and quiet way;
O'er the fallen ne'er presuming,
Though thy brother sadly stray.
'Tis a Savior's kind compassion.
'Tis his righteousness alone,
All unmerited salvation,
That around *thy* path has shone.

When thy heart is warmly glowing
With the sacred love of prayer;

By thy works of kindness flowing,
Not as with a miser's care,
DUTY e'er should be thy watchword,
PITY drop the soothing tear;
Always towards the fallen cherish
SYMPATHY and LOVE SINCERE.

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AFFLICTIONS are God's most effectual means to keep us from losing our way to our heavenly rest. Without this hedge of thorns on the right hand and on the left, we should scarcely keep in the way to heaven. If there be but one gap open, how ready are we to find it, and turn out of it! When we grow vain and worldly, how doth sickness and other affliction reduce us! Every Christian, as well as Luther, may call affliction one of his best schoolmasters, and with David say, "Before I was afflicted I went astray, but now have I kept thy word." Many thousand recovered sinners may cry, "O, healthful sickness! O, comfortable sorrows! O, painful losses! O, enriching poverty! O, blessed day that ever I was afflicted!" Not only the green pastures, but the *rod* and the *staff*, they comfort us. Though the rod and the staff do the main work, yet suffering so unbolts the door of the heart, the word has easier entrance.

Read the 161st Hymn, "Lord, unafflicted, undismayed."

## DESIGN OF AFFLICTIONS.

1 THEY are marks of *God's love.*

God doth not willingly afflict, &c. Whom the Lord *loveth*, he correcteth. As many as I love, I rebuke and chasten. Like as a father pitieth his children, so the Lord pitieth them that fear him.

2 They are trials of *faith* and *obedience.*

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. Before I was afflicted I went astray, but now do I keep thy law. It is good for me that I was afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that thou in very faithfulness hast afflicted me.

He led them through the great and terrible wilderness, that he might *prove* them.

Tribulation worketh patience.

He chasteneth us, that the trial of our faith, being much more precious than gold, though it be tried with fire, might be found unto praise, and glory, and honor at the appearing of Jesus Christ.

3 They are designed to make us partakers of God's *holiness*, and to make us more fruitful.

He chasteneth us for our profit, that we may be partakers of his holiness. I am the true vine, and my Father is the husbandman. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Behold, I have refined thee; but not with silver. I have chosen thee in the *furnace* of affliction.

4 They are designed to conform us to Christ, and to fit us for the rewards hereafter.

"If we be dead with him, we shall also live with

him, if we suffer with him, we shall also reign with him." "If children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed hereafter." For our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.

Blessed is the man that *endureth* temptation, for when he is tried, he shall receive a crown of life.

We must, through much tribulation, enter into the kingdom of God.

Those now before the throne of God "have come out of great tribulation."

### ON THE DUTIES OF THE AFFLICTED.

ATTENTION and consideration.

"In the day of adversity *consider*."

Thus saith the Lord, "Consider your ways." "Hear ye the rod, and who hath appointed it."

Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; neither be weary of his correction, nor faint when thou art rebuked of him. Receive the law from his mouth, and lay up his words in thy heart.

2. Confession of sin. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.

So did David — "I have sinned greatly."

So did Jeremiah — "We have transgressed and rebelled," &c.

So did Daniel — "We have sinned and committed iniquity," &c.

3 Repentance. "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity."

"Return, ye backsliding children, and I will heal your backslidings."

"Return ye now every one from his evil ways, and make your ways and your doings good."

"Turn ye unto me with all your hearts; with fasting, with weeping, and with mourning."

4 Prayer. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

"Is any among you afflicted, let him pray."

EXAMPLES OF PRAYER UNDER AFFLICTION.

1 DAVID. "In my distress, I called upon the Lord, and cried unto my God."

2 Hezekiah. "He turned his face to the wall, and prayed to the Lord."

3 Manasseh. "He humbled himself greatly before the God of his fathers, and prayed unto him, and he was entreated of him, and heard his supplications."

4 Daniel. "I set my face unto the Lord God, to seek by prayer and supplication; with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God, and made my confession."

5 Paul. "For this thing [the thorn in the flesh] I besought the Lord thrice."

6 Lastly, and above all, the example of our Savior, who, when his soul was exceeding sorrowful even unto death, "offered up prayers and supplications, with strong crying and tears, unto Him who was able to save him from death, and was heard in that he feared."

## DUTY OF PATIENCE.

"REST in the Lord, and wait *patiently* for him." . . . "Knowing this, that the trial of your faith worketh *patience*."

"And let patience have her perfect work; that ye may be perfect and entire, wanting nothing."

"In your *patience*, possess ye your souls." . . . "Rejoicing in hope, *patient* in tribulation, continuing instant in prayer."

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and *patience*." . . . "Ye have heard of the patience of Job, and have seen the end of the Lord, that he is very pitiful and of tender mercy."

"Strengthened with all might, according to his glorious power, unto all *patience* and long-suffering with joyfulness."

"We glory in you for your patience and faith; in all your persecutions and tribulations, that ye endure."

## DUTY OF RESIGNATION.

"WE have had fathers of the flesh who corrected us; shall we not be in subjection to the Father of our spirits, and live?"

"Humble yourselves under the mighty hand of God. . . . Casting all your care upon him, for he careth for you. Cast thy burden on the Lord, and he will sustain thee. He will never suffer the righteous to be moved. Commit thy way unto the Lord, and trust also in him, and he shall bring it to pass."

### EXAMPLES OF RESIGNATION.

1 JOB. "Shall we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."
2 Aaron. "And Aaron held his peace."
3 Eli. "Let him do what seemeth him good."
4 David. "Behold, here I am; let him do to me as seemeth good to him."
5 "Our Lord. Thy will be done."

### HOPE.

"WHY art thou cast down, O my soul? *Hope* thou in God."

"Our fathers *hoped* in thee; they trusted in thee, and thou didst deliver them."

"The Lord is my portion, saith my soul; therefore will I *hope* in him."

### RELIANCE ON THE DIVINE PROMISES FOR SUPPORT.

"BE not afraid; only believe."

"They that know thy name will put their trust in thee; for thou, Lord, hast never forsaken them that seek thee. The righteous cry, and the Lord heareth and delivereth them. Many are the afflictions of the righteous; but the Lord delivereth them out of all. Cast thy burden upon the Lord, and he will sustain thee. He will never suffer the righteous to be moved. For the Lord will not cast off forever; but, though he cause grief, yet will he have compassion according to the multitude of his

tender mercies. There hath no temptation happened to you, but such as is common to man; for God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, make a way to escape, that ye may be able to bear it. His grace is sufficient for you, and his strength is made perfect in weakness."

### EXAMPLES OF FIRM RELIANCE ON GOD IN AFFLICTIONS.

1 JOB. "Though he *slay* me, yet will I trust in him."

"I know that my Redeemer liveth; and that," &c.

2 David. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though a host should encamp against me, my heart shall not fear; for in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle he shall hide me; he shall set me upon a rock."

"What time I am afraid, I will trust in thee. In God I have put my trust. I will not fear what man can do unto me. My soul, wait thou *only* upon God, for my expectation is from him. He only is my rock and my salvation; I shall not be moved. The rock of my strength and of my refuge is in God."

"Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."

"My flesh and my heart faileth; but God is the strength of my heart, and my portion for-

ever. Thou art my hiding-place and my shield. I hope in thy word."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me. God will redeem my soul from the power of the grave; for he shall receive me."

3 The woman of Canaan. Jesus said, "O woman, great is thy faith; be it unto thee as thou wilt."

4 Bartimeus. Jesus saith unto him, "Go thy way; thy faith hath made thee whole."

Also, the following examples of faith under affliction: —

The leper.

The centurion.

The penitent Magdalen.

Habakkuk. "Although the fig tree shall not blossom, nor fruit be in the vine, &c., . . . still will I trust in thee."

## INFLUENCE OF RELIGION.

RELIGION alone it is that can impart solid comfort under all circumstances of life. It is this that can make all our bed in sickness, can be our guide in health, our comfort in sorrow, our hope in death.

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

In the hour of pain and affliction, medicine and art can often, under God's blessing, do much; but the consolations of religion, and the holy and peace-

ful satisfaction arising from a well-spent life, can do more, by administering a cordial infinitely more lasting and efficacious than all other human means. Religion sheds a cheerful light even around the most distressing scenes of pain and suffering, which powerfully soothes and tranquillizes the feelings, and thus conduces much to recovery; "for a cheerful heart doeth good, like medicine."

"Sir," said the excellent Rev. Mr. Venn to Abm. Milwood, who was sadly afflicted with poverty and disease, "I have brought my children here to-day, to show them that it is possible to be happy in a state of disease, poverty, and want; and now tell them if it is so." The dying youth, with a sweet smile of benevolence and piety, replied, "O yes, sir. I would not change my state with that of the richest person upon earth, who was destitute of these views which I possess. Blessed be God! I have a good hope, through Christ, of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries."

One more instance. Said the accomplished daughter of a distinguished nobleman, "I experience a pleasure in reading the Bible which I have never felt before. And when I compare the calm and peace, which the smallest grain of faith gives to the soul, with all that the world alone can give of joy and happiness, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world." This was the language of a young lady, residing at the very centre of all that dazzles the mind, in the gayest city of Europe; whom the world, in its most alluring forms, was perpetually assailing, and seeking to captivate.

## DESIGN OF GOD IN AFFLICTING HIS PEOPLE.

AS the mason, by sharp and repeated strokes of the hammer, heweth the hard stones, and striketh off here one piece, and there another, till they be fitted for the place where he will lay them in the earthly temple, even so doth our almighty Builder *hew* and *polish* us, by repeated strokes of affliction, from all manner of inequalities and blemishes, who are his costly and precious stones, that we may be smoothed and beautified for the place he shall assign us in his heavenly temple.

"I am deeply conscious," said the late Robert Hall, whose bodily sufferings were long and severe, "that I have been corrected less, yea, infinitely less, than my iniquities deserve. I hope I am more anxious to see my heavy afflictions sanctified than removed. I presume that the Lord sees that I require more hammering and hewing than almost any other stone that was ever selected for his spiritual building, and that is the reason of his thus dealing with me."

## TRIALS NECESSARY.

A CHRISTIAN, for the sweet fruit he bears to God and man, is compared to the vine. Now, as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless, so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than cut down to burn.

AFFLICTIONS are usually allotted to those saints who have been extensively useful; and this, among other reasons, because the infirmity of their nature is such, that success for the most part is not good for them; and, therefore, to restrain pride and self-complacency, and to promote the growth of inward holiness, God sees fit to visit his servants with *repeated* trials, that none may glory in his sight; but that they may be kept lowly and humble, and their graces be preserved and augmented. The most eminent saints have been visited with the most eminent trials.

"The good are better made by ill,
As odors crushed are sweeter still."

THE Christian cannot expect uninterrupted peace in this world. Trials are needful to keep him humble; and difficulties form the proper exercise and discovery of his faith, love, patience, and hope in God. The honor of God, the edification of others, the good of his own soul, all require that in this world he should have tribulation.

WE must be like God in purity before we can be in felicity.

The Christian's whole life should be a visible representation of Christ.

The only way to have spiritual enjoyment, is to be faithful and obedient to God.

## EFFICACY OF PRAYER.

THE effectual fervent prayer of a righteous man availeth much; consequently the prayers of pious

persons must be exceedingly useful and advantageous.

Few, says Baxter, that are acquainted with the grace of God, are unacquainted with the efficacy of prayer. Says he, "How many times have I known the prayers of faith to save the sick, when all physicians have given them up for dead! It *has been my own case more than ten times*, when means have all failed; yet have I been relieved by the prevalency of fervent prayer."

HOW many days of health and prosperity do many have, and how few of sorrow and affliction, in comparison! Bishop Hall mentions an excellent Christian, who, being afflicted with a most painful malady, in the midst of his torments exclaimed, "O my God, how gracious hast thou been to me! Thou hast given me eighty-four years of health, and now but two years of pain. Blessed be thy name for thy mercy in forbearing with me, and for thy justice in afflicting me."

IT is a striking fact, that the most eminent Christians, whose lives have been marked by signal usefulness, have also been marked by signal trials. And these are necessary to keep them humble, and also to make them still more useful and fruitful. "Every branch," &c. (St. John xv.)

DEATH is a conquered enemy; he cannot hurt you if he find you clothed in Christ's righteousness.

NOTHING tends so much to divest death of its terrors, and the grave of its gloom, as to familiarize the mind with them; so that he who

strives the most to shun the King of Terrors is sure to see the most of his countenance.

ALL HEAVENLY HEARTS ARE CHARITABLE. Enlightened souls disperse their vivifying and cheering rays.

### DUTY OF CHRISTIANS.

CHRISTIANS are required to live not only *to* Christ, but to live *like* him. We are called to be his visible representatives: every Christian is a sort of Christ, resembling him; going about doing good, strengthening the weak, comforting the afflicted, relieving the needy, bearing testimony meekly and mildly against evil, and doing good in every possible way. How happy would the world be, if all the professed followers of Christ lived after his example! Let all Christians then set about this work immediately; and this with more prayer, and therefore with more success.

### OBJECTS OF CHRISTIAN HOPE.

THE perfect and everlasting happiness of heaven is the object of a righteous man's hope in death.

He hopes to drop all his sins and their attendant train of sorrows behind him, and to be perfectly holy and happy forever.

He hopes to see his God and Savior, and to spend an eternity in society with him, and in his service.

He hopes to join the company of angels, and of his fellow-saints of the human race.

He hopes to improve in knowledge, and capacity for action and enjoyment, in an endless gradation

He hopes to see the face of God in righteousness, and to be satisfied when he awakes with his likeness.

In short, he hopes to be unspeakably happy in an endless duration.

What a glorious hope is this! This has made many a saint *welcome* death with open arms. This has made them "desirous of being with Christ, which is far better." And this has sweetly swallowed up the sensation of bodily pain. Indeed, without this, immortality would be an object of terror, and not of hope; the prospect would be insupportably dreadful. For who can bear the thought of an immortal duration spent in banishment from God and all happiness, and in the suffering of pain! But a happy immortality! what can charm us more?

Read the 187th Hymn, "I would not live alway; I ask not to stay."

### THE DYING CHRISTIAN.

COME, my friends, enter into the chamber of the dying saint in the lively exercise of divine faith, and with the bright prospect of immortality full in his view. Observe the smile that sits upon his countenance; view his patience, his resignation, his peaceful serenity; hear the holy and heavenly language that drops from his lips: "I go the way of all the earth, and I *long* to be gone, to be where my Savior is. I have trusted in him for salvation; I have committed my everlasting all into his hands; I know in whom I have believed. O the heavenly peace and joy that I now find in God's sure and well-ordered covenant! It has been my support through life under many painful trials and overwhelming sorrows.

"And now, when drawing near to the eternal world, and about to bid adieu to all things here below, it is the spring of joy unspeakable and full of glory! With my Shepherd's rod and staff to support me, I can walk fearless and undismayed through the valley of the shadow of death; 'for this God is my God forever and ever, and he will be my guide unto death.' I have no righteousness of my own to plead at God's tribunal; but I thank God, who has given me faith to rely on the all-atoning efficacy of my Redeemer's blood, and the infinite merit of his perfect righteousness; so that now, through faith in his name, I can triumph and say, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.'"

Read the 124th Hymn, "Hear what the voice from heaven declares."

### O DEATH, WHERE IS THY STING?

THE power of death, the last enemy, is destroyed. as it respects all who believe in Christ Instead of being the jailer of hell and of the grave. he is now, as respects Christ's people, the porter of paradise. All he can now do is to cause them to sleep in Jesus, release their immortal spirits from the fetters which bind them to earth, and deposit their weary bodies in the tomb as a place of rest, till Christ comes at the last day to raise them incorruptible, glorious, and immortal, and reunite them to their souls in a state of perfect and never-ending felicity.

### THE CHRISTIAN'S DEATH BED.

I'M dying! — this frail world will soon
Be nothing more to me,
And all I love so fondly now
These eyes will cease to see.

O, had I made my resting-place,
My hope and anchor, here,
What would my guilty feelings be, —
What — but despair and fear!

But in no vain and careless hope
I trusted, Lord, to thee;
And now my Savior bids me come
To heaven, redeemed and free.

Christ is my stay, — I cannot fear
To yield my fading breath;
That lamp will never fail to light
The shadowed vale of death.

### WHY SHOULD I FEAR TO DIE?

WHY should I fear to die — why shrink
From that fast coming time?
Though guilty, yet I humbly dare
Trust in the Lord divine.

His promises can never fail;
His death the atonement gives,
And through his cleansing blood and name
The trembling sinner lives.

Then why fear death — death that will bring
The Savior still more near?
I may not doubt — my "GOD IS LOVE,"
And love can conquer fear.

### SINNERS INVITED TO CHRIST.

THE Lord never heard any that *accounted* themselves worthy. All that ever had access and audience with God have been *really*, and in their *own esteem*, *unworthy*. The Lord requires not that his people should bring any worth with them, to commend their prayers to him. The want of personal worth did never hinder the Lord from answering prayers; therefore there is no reason to be discouraged for want of that which is neither necessary nor ever was present. No flesh is justified in his sight.

The more a person is sensible of his unworthiness, the more hope has he of answer and acceptance. This is so far from being an impediment to faith, that it should encourage it; for Scripture and experience tell us, it is both the Lord's gracious disposition and practice to do most for those who are, or who seem to themselves, to be most unworthy. He pronounces those blessed who are *poor* in spirit. He seeks that which is *lost*. He calls not the righteous, but *sinners*, to repentance — those deeply sensible of their sinfulness. He in-

vites *beggars*, sends out his servants to fetch them in — those who have no *money* and no *worth*. He pities those whom no eye pities, and condescends lowest to those who are lowest. Hereby is the freeness and the richness of grace made more conspicuous; infinite mercy appears more merciful.

Let not the doubting, desponding sinner then keep away from Christ, under an apprehension that he himself can make satisfaction for his soul, or that he can cleanse himself by any means from his iniquities; for he can never have redemption but through his blood; nor can he ever subdue his lusts but through his all-sufficient grace; neither must he think that he can do some meritorious service as the price of his favor. O, no. He must come to him *just as he is, with all his sins upon him*, and not stop to heal himself imperfectly. Christ is willing to bestow upon him all the blessings of salvation *freely*, "without money and without price." But then he must come in *faith*, believing that he is able to save to the uttermost all that come unto God by him; believing that he is as willing as he is able. He must come, too, in *love;* not like a person driven by necessity, but from a feeling of affection for one who laid down his life that a ruined world might be saved. Thus coming to Christ, he will be graciously received by him; the burden of his sins will be removed; peace, solid and substantial, will take possession of his soul; and he will have imparted to him not only happiness here, but a firm and stable hope of never-ending glory and felicity hereafter.

"Yes, whosoever will,
O, let him freely come,
And freely take the stream of life:
'Tis Jesus bids him come." (131st Hymn.)

## WHEN OF THE WORLD GROWN TIRED.

WHEN of the world grown tired,
When age and sickness come,
When hopes we fondly cherished
Are faded 'neath the tomb, —

Then to our God we offer
The worthless heart in truth,
Refusing him the beauty —
The spring time of our youth.

And does he then reject us?
Can Jesus then receive
The heart that should be given
Ere youth and freshness leave?

Yes, still he smiles forgiveness,
The guilty soul will hear,
And e'en gives joy in heaven,
O'er the repentant's tear.

O, much neglected Savior,
Who would not fly to thee, —
Thy mercy never ending,
Thy pardon ever free?

A lifetime could not offer
One half the praise I owe;

And sin and sorrow mingle
With even praise below.

My God! despised, insulted,
Neglected oft by me,
Thy holy word rejected,
How dare I come to thee?

Still, still the invitation —
The *sinner's* call I view —
The cross, the darkened mountain,
All prove my pardon true.

When one came lowly weeping*
With sorrow seldom felt,
When fervent love was filling
Her bosom as she knelt, —

Her sins, which were so many,
By Jesus were forgiven,
And not one word reproaching,
The pardon sealed from heaven.

To whom much is forgiven,
How much that soul must love,
Who sees by faith the mansion
Prepared by God above!

* St. Luke vii. 38.

To whom much is forgiven —
  Then how should love to thee
Be shown by one as guilty,
  As lost — *yet saved* — like me !

Here sin with praise will mingle;
  Yet, Savior, hear my prayer;
O, tune my voice for heaven,
  To praise thee holiest there.

## BENEFIT OF AFFLICTIONS.

WE have the most satisfactory and repeated proofs that it is in the *school of affliction* where our heavenly Father prepares his distinguished saints to become pillars of glory in his heavenly kingdom. The more the waters of adversity are made to pass over them, and the more they are tried in the furnace of affliction, the more is the dross and corruption of their fallen nature removed; and the fitter they are for the society of those pure and spotless spirits above, for which their heavenly Father is training them. The pure metal cannot be separated from the dross and impurities with which it is connected without going through the refiner's furnace; nor can the human soul be purified from its inward corruption and depravity without passing through the crucible of affliction.

The refiner, when he throws his precious metal in the furnace, does not mean to destroy and consume it, but only to separate and remove the baser metal, so that it may be fit for his own use, and capable of reflecting his image. Thus does a

gracious Father deal with us, when he applies the transmuting power of affliction to remove from us all the dross of worldliness, and all the impurities of our corrupt nature, that we may be fitted for vessels of honor, capable of *reflecting* his own image. And O, it is a delightful thought that the eye of a tender-hearted God, during the whole of the painful process, is steadily fixed on every part and stage of the work; looking earnestly, like the refiner of silver, now on the furnace to see that its heat is not too intense, then on the precious ore, that it remain not too long under its operation. Yes, he shall *sit* as a refiner and purifier of silver. (See page 205.) All this is necessary, or God, who is making all to work together for good to them who love him, would not permit it to happen. For it is only "IF NEED BE," that they are in heaviness through manifold temptations. All this was known to Job, who said, "He knoweth the way that I take, and when he hath *tried* me, I shall come forth *like gold*."

### ANECDOTE RELATED BY MR. WHITEFIELD.

"I remember," says Mr. W., "some years ago, when in a glasshouse, I saw several masses of burning glass of various forms. The worker took a piece of glass and put it into one furnace, and then put it into a second, and then into a third. I said to him, 'Why do you put this through so *many* fires?' He replied, 'O sir, the first was not hot enough, nor the second, and therefore we put it in the third, and that will make it *transparent*.'"

This furnished him with a useful hint, that we must be tried and exercised with many fires until our dross be purged away, and we are made fit for the Owner's use.

## ANOTHER, IN RELATION TO THE PURIFYING OF SILVER.

SOME time ago, a few ladies were reading the third chapter of Malachi, in which reference is made to the refiner of silver, and to the fuller's soap.

One of them thought that the fuller's soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influences of the Holy Spirit. "No," said another, "they are not the same image; there is something remarkable in the expression in the third verse, "He shall *sit* as a refiner and purifier of silver." Desirous of ascertaining the fact of the case, one of the party went to a silversmith, and requested to know the *process* of refining silver. This he fully described to her. "But do you *sit*, sir?" "O, yes, madam, I must sit with my eye steadily fixed on the furnace; since, if the silver remains too long, it is sure to be injured." She at once saw the *beauty*, and the *comfort* too, of the expression, "He shall *sit* as a refiner," &c., &c. Christ sees it needful to put his children in the furnace; but he is seated by the side of it. His eye is steadily intent on the work of purifying; and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

As the lady was retiring, the smith called to her and said, that he had forgotten to mention one thing; and that was, that he only knew that the process of purifying was complete, by "seeing *his own image* in the silver." And so, when Christ sees *his*

own image in the hearts of his people, his work of purifying is accomplished.

### SUBMISSION.

I WOULD not ask a thornless life,
From every sorrow free;
Did God, in his kind providence,
Permit it so to be.

For as the verdure of the earth
Would wither and decay,
Beneath the dazzling gloriousness
Of a perpetual day,—

So the green places of the heart,
In life's progressive years,
Would cease to yield the buds of hope,
If watered not by tears.

I ask a firm and steadfast mind,
My duties to fulfil;
A cheerful and obedient heart,
To do my Master's will;—

An humble and enduring faith,
To lift my soul above;
And in each chastening grief to see
A Father's tender love;—

A heaven-born strength to follow on
The path the Savior trod;
Through him to win the meed of grace,
And endless joy with God.

## USE OF AFFLICTION.

SO fixed is the natural heart with its affections on the present scenes, that perhaps it would never look beyond them, but for the appointed means sent by God for our eternal good. And what are these means? They are such as trials, afflictions, bereavements, which break our connection with, and destroy our love for, this insnaring world Their direct object is to draw our affections from the transient scenes around us, and to fix them on Him who is the "Rock of Ages," who is "one in ten thousand, and altogether lovely." They are designed to conduct us to Him who is our only comfort in the season of sorrow, which must sooner or later press upon every human soul. They are intended to bring us to the fountain of life, where we may drink and live forever.

O, how thankful ought we to be when a faithful God draws us to himself by a timely and merciful correction, as an earthly parent a beloved child! showing us that we must lean on his paternal arm for safety and protection amid the seductions and fascinations of the world, which are ever like a powerful magnet, exercising their attractive agency over us and bringing us into dangerous and fatal contact with them.

When we have been hewing out for ourselves cisterns that can hold nothing but poisonous draughts of worldly felicity, is it not an angel

of mercy, which so often dashes the cup from our trembling hand, when in the very act of raising it to our lips, and before the poison should fasten upon the soul the pangs and anguish of perdition? Surely we shall never have reason to weep over the broken fragments which lie scattered beneath our feet, when we know that eternal death was concealed therein.

A time will shortly come when we shall acknowledge, with gratitude, that afflictions, troubles, and the like, have indeed been our *highest*, *choicest* blessings, when we shall have reason to say, —

"For all I bless thee; most, for the *severe*."

Afflicted believer, be comforted. Weeping may endure for a night, but joy cometh in the morning. Think not of your light afflictions, which endure but for a moment, but of your exceeding weight of promised glory. Your heart may be panting and sighing for deliverance, as the hart panteth for the water brooks; but remember, you have a river of water of life at hand, and that soon, very soon, you shall be led unto living fountains of water, and God shall wipe away all tears from your eyes.

Soon shall time pass into eternity! Soon shall mortality be swallowed up of life! when your *labor* shall be exchanged for that *rest* which remaineth for the people of God! when your *sorrow* shall be exchanged for a *fulness of joy* at God's right hand forevermore! A few more struggles, and all toil will be over. A few more setting suns, and your eyes shall behold that angelic convoy, prepared to bear you, with holy transport and seraphic song, on their golden pinions, to the glorious mansions of eternal day. And then you will be ready to say, —

Lend, lend your wings; I mount, I fly.
O death, where is thy sting?
O grave, where is thy victory?

## CONSOLATIONS OF RELIGION.

TRUE piety is pleasant, for it is the source of pleasure even in the midst of pain. Man is born to sorrow as the sparks fly upward; and though many young persons seem to suppose that that which has been a storm to others shall be a calm to them, yet experience soon removes the delusion. No situation on earth can give perfect peace. Even the most peaceful and happy dwellings, where love and harmony ever abide, cannot supply that blessing, for into them pain has its avenue, and death its entrance; death, that dissolves its fondest ties, and takes away the life that is dearer than our own. But no affliction can befall the true Christian, under which his Redeemer will not give him suitable support and consolation. A gentleman was invited to visit an indigent man, deeply afflicted, and gave the following account of what he saw: "On entering his house, I found him alone, his wife having gone out. I was startled at the sight of a pale, emaciated man; a living image of death, fastened upright in a chair by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having *more than four years* been entirely deprived of the use of his limbs, and the whole time suffering extreme anguish from swellings of all his joints. I asked, 'Are you left alone, my friend, in this deplorable situation.' 'No, sir,' replied he, in a touchingly feeble tone of mild resignation, 'I am not alone, for God is with me.'

I asked him if he ever felt tempted to repine under the pressure of so long-continued and heavy calamity. 'Not for the last three years,' said he, 'blessed be God for it;' the eye of faith sparkling and giving life to his pallid countenance, while he made the declaration, 'for I have learned from this book in whom to believe; and though I am aware of my weakness and unworthiness, I am persuaded that he will not leave nor forsake me. And so it is, that when my lips are closed with lockjaw, and I cannot speak to the glory of God, he enables me to sing his praises in my heart.'"

Are not such hopes and such prospects sources of real pleasure? What is there in all worldly pleasures that can compare with that holy peace, that pure delight, which flows from the love of God, and a hope full of immortality? Many there are who can bear testimony to the consolatory influences of religion, under circumstances of the most poignant affliction, and even in the last awful hours of life. Go to the sick bed of the humble believer, and say, "Poor sufferer, can you find comfort in the midst of anguish?" "Yes," says one, "I have pain, but I have *peace*" — *Baxter*. Go to the sick bed of the dying youth; ask him, "Can you feel any pleasure while sickness threatens you with an early tomb?" Let one reply, who, being dead, yet speaks — *Janeway*. "O that I could let you know what I now feel! O that I could express the thousandth part of that sweetness which I now find in Christ! O my friends, you little think what Christ is worth in a dying hour. I would not for millions of worlds be now without Christ and a pardon. I long to be with him. I long to die. O sirs, worldly pleasures are pitiful, sorry things, compared with one glimpse of this glory, which

shines so strongly into my soul. O, why should any of you be so sad, when I am so glad? This, this is the hour that I have waited for." Happy they, who learn thus happily and peacefully to die. "Mark the perfect man, and behold the upright; for the end of such is peace."

## COMPASSION AND CONDESCENSION OF CHRIST.

FEAR not, says the Savior to his penitent, broken-hearted disciple. Fear not, trembling, desponding soul. My glory, my perfections, need not alarm thee, for they are all engaged on thy side — all pledged to secure thy salvation. Tell me not of thy sins. I will take them away. Tell me not of thy weakness, thy folly, thy ignorance. I have treasures of wisdom, and knowledge, and strength for thee. Tell me not of the weakness of thy graces. My grace is sufficient for thee; for its riches are unsearchable. Tell me not of the difficulties which oppose thy salvation. Is any thing too hard for me? Tell me not that the favors thou art receiving are too great for thee. I know they are too great for thee to merit, but they are not too great for me to give. Nay, more; I will give thee greater things than these. I will not only continue to pardon thy sins, bear with thine infirmities, and heal thy backslidings, but give thee larger and larger measures of my grace; make thee more and more useful in the world, render thee more than conqueror over all thine enemies, and at death wipe away forever all thy tears, receive thee to the mansions which my Father hath prepared for thee in heaven, and cause thee to sit down with me on my throne forever and ever.

Thus doth Christ comfort those that mourn;

thus does he encourage the desponding; thus exalts those that humble themselves at his feet, and constrains them to cry out in admiring transports of gratitude and love, "Who, O, who is a God like unto thee, forgiving iniquity, transgression, and sin?"

### THE DOUBTING PENITENT.

THAT is a distressing state of mind in which man is placed, when a kind and compassionate Savior, by the influence of his grace, is drawing the stricken penitent to himself; and when Satan is seen trying every artifice to keep him back, by persuading him that his past sins are so *many* and *great*, his case so hopeless and aggravated, and so far beyond the reach of mercy and pardon, that *none* of God's invitations, provisions, and promises belong to him! The fountain opened for uncleanness is under his eye, but he dares not approach it. The Savior is lifted up before him, as the serpent in the wilderness, but he fears to look upon him. His exceeding great and precious promises are brought within his reach, but he cannot grasp them and call them his own. The spirit of evil is ever tempting him to entertain doubts, in the face of a covenant sure as God, and a light clear as the noonday sun; tempting him to say, "I have sinned past forgiveness. I know God's promises are many and great, but none of them are meant for *me*. There is compassion with Christ, but it belongs not to *me*." Thus does Satan use his efforts to keep us from the way of salvation, by blinding our minds, lest the light of the glorious gospel of Christ should shine into our hearts. Thus does he endeavor to keep us away from that all-merciful Being, whose arms are ever extended

to embrace the most abandoned of sinners, that come to him with the humble and contrite heart of the returning prodigal. O, then, let all such sons and daughters of sorrow betake themselves at once to Him who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and they will find the peace and rest which they need. Let them return unto the Lord, and he will heal them, and to our God, and he will abundantly pardon.

"Come, *freely* come, by sin oppressed,
On Jesus cast thy weighty load;
In him, thy refuge, find thy rest,
Safe in the *mercy* of thy God.
Thy God's thy Savior — glorious word!
O, hear, believe, and bless the Lord."

### LINES SUGGESTED BY A SICK CHRISTIAN'S STATE.

DOUBTS, and fears, and gloomy sadness
Press around my lowly bed;
Sickness, terrors come to haunt me,
With a wild and awful dread.

Prayer! O, that has been my comfort;
Why does prayer forsake me now?
Satan surely is beside me,
With his darts to pierce my brow.

Evil thoughts of death and terror
Make my life a weary thing;
O, could I but view that Savior,
Who from death has plucked the sting!

But my heart is filled with anguish,
Sorrow, sickness, are both near;
Could I pray — but no, I languish,
Overcome with sin and fear.

Christian, thou, the sad, afflicted,
Weary, worn with guilt and care,
List to words of peace and comfort,
Sent to save thee from despair.

Though in deep dismay at judgment,
Thou forsaken feel, and lost;
Though thy heart is filled with anguish,
All in wild confusion tossed; —

Listen to thy gracious Savior,
His the power that bids thee live;
He invites the weary laden;
Every sin He will forgive.

Yes, he died for every sinner —
Words of comfort, just and true!
Torments has that Savior suffered,
Death on Calvary for you.

Do you think that he will let you
Fall a prey to Satan's art?
No! that good and gracious Shepherd
Bids thee choose the better part.

Prayer has left thee for a season;
*Force it on* — 'twill not be vain;
Resist — resist the evil one,
He will flee — then hope again.

Peace and rest, through tribulation,
Jesus offers unto you;
Doubt him not; his word is sacred;
Jesus' word is ne'er untrue.

### SIN MUST BE RENOUNCED.

EVERY one that will gain Christ must, every one that savingly knows Christ does, readily lose and freely part with every known sin. *Till sin is utterly rejected, Christ is never gained.* There is not one word in Scripture that gives the least hope to any sinner of gaining Christ, who will *continue* in any known sin. You utterly lose Christ, and all the benefits which sinners can expect from Christ, if you will not part with every lust; no matter how gainful it may seem, you will, you must lose *Christ* for it, if you will not lose *it* for Christ.

### EFFICACY OF CHRIST'S MERITS.

CHRIST has merited righteousness for as many as are found in him. In him God findeth us, *if we be faithful;* for by faith we are incorporated in Christ. Then, although in ourselves we be altogether sinful, yet even the man who is impious in himself, full of iniquity, full of sin, — him, being found in Christ through faith, and having his sin

remitted through sincere repentance, — him God beholdeth with a gracious eye; putteth away his sin by not imputing it; taketh away the punishment due thereto, by pardoning it; and accepteth him in Christ Jesus as perfectly righteous as though he had fulfilled all that was commanded him in the law; shall I say, *more perfectly* righteous than if himself had fulfilled the whole law? I must take heed what I say; but the apostle saith, "God made him to be sin (or a sin-offering) for us who knew no sin, that we might be made the righteousness of God in him." SUCH WE ARE IN THE SIGHT OF GOD THE FATHER, AS IS THE VERY SON OF GOD HIMSELF. Let it be counted folly, or frenzy, or whatsoever, it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned, and that God hath suffered; that God hath made himself the Son of man, and that men are made "the righteousness of God."

Read the 141st Hymn. "O, let triumphant faith dispel."

### CHRIST THE LIGHT OF LIFE.

THE knowledge of Christ is the light of life, the dawning of approaching glory. When Christ is first known, the day of glory breaks; and the more it increases, the more it shines unto perfect day — unto perfect glory.

### THE HOLY SPIRIT NEEDED DAILY.

THOUGH a Christian has for years been influenced by the Holy Ghost, *he needs him afresh every day*, as much as if he had never partaken of his influences at all; because in himself he is as dark and as empty of all true goodness as ever.

### GOD A GOD OF COVENANT.

THE Lord upon the mercy seat, or throne of grace, is a God of covenant to all his people. Now, all the promises in the Bible are but so many articles of that covenant; he that is in covenant with God is included in all the articles of it; every promise belongs to him, so far as his condition makes him capable and requires it. The Lord upon a throne of grace is a God to us in Christ. Now, in Christ all the promises are Yea and Amen; or, in other words, infallibly true — and that perpetually. The covenant is as a cluster of grapes; the several promises are as particular grapes in that cluster; Christ is as the branch, or stalk, that holds them all. He that lays hold on Christ hath the stalk in his hand, and so holds the whole cluster, and every particular grape. *If Christ be ours, we have laid hold on the covenant; the whole cluster of promises is in our hands.*

### GOD'S MERCY TO SAINTS.

THE saints are vessels full of mercy; it falls into them here, but they shall fall into it hereafter, and be filled therewith, as a vessel cast into the sea. We swim in streams of mercy from one condition to another, till at last we are swallowed up in the ocean of mercy.

### CHRIST'S LOVE.

CHRIST has the love of a friend, a brother, a father, a husband, of all relations, for every one of his people. And his sympathy, his pity, and

compassions, which proceed from his love, are of a corresponding character. He is as affectionately and as effectually touched with a feeling of his people's infirmities as though every one of them were every way related to him — as though they were his friends, his brethren, his sisters, his mother, his children, his spouse. He has the compassions, and so the love, not only of one relation for one, and another relation for another, but of all relations together, for every one of his.

## ANTINOMIAN DOCTRINES.

Ungodly men, who turn the grace of God into lasciviousness. Jude 4.

FROM what the bee extracts honey, venomous insects will gather poison. An ungodly heart will convert the most wholesome truths of God's grace into the most poisonous effects: there ever were such men; there are such at this day, who preach some of the truths concerning Christ, and the grace of God abounding to sinners in him, and yet with these maintain the most shameful heresies. They are the "fools who make a mock at sin." Personal holiness they practically hold in derision; they "declare their sin as Sodom," "say unto the wicked it shall be well with him;" and they swallow up every unscriptural error in that damnable heresy — All men shall be saved at last.

O Christians! as you love Christ, as you value your precious souls, as you prize communion with God, peace of conscience, and joy in the Holy Ghost, beware of such ungodly men; keep at the greatest distance from them; maintain the utmost abhorrence of their soul-destroying notions. Why, O, why did the blessed Spirit convince us of sin,

and lead us to Christ for salvation, but that we should love God, delight in him, enjoy fellowship with him, and have no more to do with the unfruitful works of darkness, but serve him in *righteousness* and *true holiness* all the days of our life? The faith that doth not influence us to this is not the faith of the *holy* gospel, not a faith in a *holy* Jesus, but it is the faith of the ungodly, whose end is destruction.

### THE CONVINCED SINNER BELIEVING IN CHRIST.

WHEN a convinced sinner, who feels condemned by the law of God and his own conscience, and fears the sentence of eternal condemnation from the mouth of his Judge hereafter, hears and believes the glad tidings of salvation, they cause *hope* in the mercy of God to spring up in his anxious, troubled breast. He says to himself, "I am a miserable, guilty creature. I have rebelled against my Creator, broken his laws, and thus exposed myself to his dreadful curse. How, then, can I escape from this curse, which threatens to plunge me into eternal ruin? Can I call back the idle words I have uttered, the sinful desires I have indulged, the wicked actions I have committed, the time I have wasted, the precious privileges and opportunities I have misimproved? No. Can I wash away the guilt of these my sins from my troubled conscience, or blot out the black catalogue of them which is written in the book of God's remembrance? No. Can I make any satisfaction or atonement for them, to appease my justly-offended God? No. Even should I be perfectly obedient in future, still this will not blot out my past sins. Besides, I find that I daily commit new sins; so that, instead of

diminishing, I increase my guilt. What, then, can I do? Where can I turn? On what can I build my hope of mercy? Why should God pardon me and give me heaven, when I have done, and still do, nothing but provoke him? What can I, what must I, do to be saved? The gospel indeed says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' It tells me, that though my sins be as crimson color and scarlet dye, yet if I forsake them and turn unto the Lord, he will abundantly pardon. Why should *I* not believe in Christ as well as *others?* His blood cleanses from *all* sin. But perhaps I am too great a sinner. Yet the gospel assures me that Christ came to save the *chief* of sinners. Why, then, should I doubt? Why should I not believe. *I must, I will, I can, I do believe;* Lord, help mine unbelief."

## CHRIST UNCHANGEABLE.

AS amid all the vicissitudes of the seasons, the succession of day and night, and the change of the weather, the sun remains and shines in the same part of the heavens, so amid all the daily changes which the Christian experiences from darkness to light, and from summer to winter, in calms and tempests, the Sun of Righteousness still continues the same; and it is the same wisdom which leads him to hide and to unveil his face. But the Christian is at first ready to imagine that the changes in his feelings proceed from changes in Christ; as those who do not consider the motion of the earth fancy that the sun really rises and sets.

I would say to all Christians, then, Never distrust the kindness, the love, the wisdom, and faithfulness

of your Savior; but confide in him who hath promised that all things shall work together for your good. Though you may not now know what he is doing, you shall know hereafter. You will see the reason of all the trials and temptations, the dark and comfortless hours, the distressing doubts and fears, the long and tedious conflicts with which you are now exercised, and you will be convinced that not a sigh, not a tear, not a single uneasy thought was allotted you without some wise and gracious design. Say not, then, like Joseph of old, "All these things are against me;" say not, like David, "I shall one day perish by the hand of Saul;" for all these things are for your good, and you shall *never* perish, neither shall any pluck you out of Christ's hand. Why should you, who are one of the sons of the King of heaven, be lean and discontented from day to day? Remember, that if you are in the path of the just, you are the heir of God, and joint heir with Christ of an inheritance incorruptible, eternal, and that fadeth not away. Be not discouraged at the small progress you appear to make, or the difficulties you may meet with. Wait on the Lord in the diligent use of his appointed means, and he will strengthen your hearts, so that you shall mount up as on eagle's wings; you shall run and not be weary, you shall walk and not faint.

### PARDON.

"And their sins and iniquities will I remember no more." Heb. x. 17.

WILT thou remember, then, no more,
Father of light and love?
Emboldened by thy gracious words,
I plead to thee above.

Emboldened by thy call, to those
Weak, trembling sinners given,
I dare approach that holy throne,
Where dwells the God of heaven.

Yet dare I not thus boldly come,
For guilty-stained am I,
Without the thought of that dear Lord
Who died on Calvary; —

Who died for me and all the world,
To save from Adam's loss;
To cleanse our sins in that red stream
Still flowing from the cross.

'Tis this, O Lord, that brings me here
Before thy feet to bow;
'Tis this hath raised my guilty heart
To ask a Savior now.

Iniquities and sins like mine
No earthly fount can clear;
But in the stream of Jesus' blood
They quickly disappear.

'Tis there I seek for pardon sure,
'Tis there the world defy, —
In that pure stream of grace and love,
Shed on Mount Calvary.

I look for pardon and for grace;
Temptation powerless lies;
And Satan trembles, as he knows
For us the Savior dies.

Vain the attempt to bid me doubt
The way to heaven's bright shore;
For God, through Christ, remembers sins,
Iniquities, no more.

## ON THE COMFORT DERIVED FROM THE BIBLE.

NEVER was there a more correct estimate put upon the cheering influence of the *Bible*, amid the wreck of our earthly joys and the breaking up of our earthly tabernacle, than that which was once given by a poor woman who had received a copy of the Bible from the Bible Society. Upon being asked by some one what value she set upon it, her reply was, "I would not take for it all this world could offer; for since I received the Bible, I have been called to pass through great trials; and in these trials, this blessed book has given me that comfort which the world and all its wealth could not; it hath given me a hope, through that Savior whom it reveals, of eternal life beyond the grave. This hope has made my sufferings appear light, to what they would have been if my hope had been in this life only."

If such the sweetness of the stream,
What will that fountain be,
Where saints and angels draw their bliss
Immediately from thee?

When the dying believer has committed his soul to God, like this poor woman, and intrusted his present and eternal interests in his hands who has promised "to keep him until that day," he has nothing to fear from the principalities and powers of evil. He has nothing to alarm him on being told that he must shortly leave a world of trouble, and a sickly body, to dwell forever where the inhabitant shall not say, "I am sick." He has laid help on one mighty to save him in his last awful hour, and that "of the power of darkness." He has friends around him who are pledged to take care of, and give a peaceful resting-place to, his poor crumbling tabernacle of clay; and he has a Friend greater than them all, who is watching over and taking care of that precious jewel, his soul, and no man shall pluck it out of his hands. He may still look forward to the solemnities of a dying hour with a pensive sadness, and even with those sentiments of apprehension which tell him, "it is a fearful thing to die;" but his language is, "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

To one thus circumstanced, *hope* clings as the *anchor* of his soul, sure and steadfast, and *faith* covers him as his *shield* and *buckler*, to repel the fiery darts of the wicked one; so that he can feel a something within that persuades him that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus our Lord."

Read the 2d Hymn, "Father of mercies! in thy Word."

## CHRIST OUR CONFIDENCE.

THE Savior is worthy the confidence of his people; and this not only in his character as Mediator, but in the perfection of his works; for what he is to himself, he is to his people. Delightful thought! There is not an imaginable necessity, but for which there is an abundant source in the Lamb that was slain. Are you guilty? stung with remorse for the past, and trembling with apprehension for the future? Do you see angry Omnipotence rising before you, and brandishing his destructive sword? The Lamb becomes your Friend. There is no guilt he cannot pardon, no impurity which he cannot cleanse; and your sins shall, through the ablution of his blood, be as though they had never been. Does sin gain the victory over you, and under the burden of an accusing conscience do you drop the silent tear? The Lamb is your Friend. Jesus has promised, "sin shall not have dominion over you;" he will supply you with adequate grace, and will enable you to overcome. Are you the subject of affliction? Jesus, the Lamb, is your Friend. Has the storm beaten on your naked bosom? has wave after wave rolled over your head? Have thy little ones been taken from thee? or hast thou consigned to the tomb the wife of thy bosom? or hast thou taken thy station at the grave of those whom thou most lovedst? or hast thou wept at the recollection of joys which can never return? Art thou bowing the head like a bulrush to the storm? The Lamb that was slain is thine unchanging Friend; he is a Brother born for adversity; he is a Friend that sticketh closer than a brother. He combines all

that is powerful to save with all that is sympathetic to feel. Are you looking down in the grave, and into all the realities of eternity? Do you recoil from the prospect of entering on the margin of the eternal world? Jesus is thy Friend; taking his station by thy side, he declares that "he is the resurrection and the life;" that he "has the keys of hell and death;" opening the door, he bids thee go down, and promises that he will raise thee up again. In short, the Savior is worthy of all the confidence of his people. For every situation of life — in health and in sickness, in liberty and in bondage, in prosperity and in adversity, under every aspect of trouble, and in the very agonies of death — the Lamb is worthy your confidence and your love.

Read the 144th Hymn, "How firm a foundation, ye saints of the Lord."

## DIFFERENCE BETWEEN THE RIGHTEOUS AND THE WICKED.

THE Lord, in his wisdom, sometimes afflicts and sometimes prospers both the righteous and the wicked, without any exact discrimination. The difference between them, as to present happiness, arises not from outward causes, but from the inward supports and consolations which the righteous enjoy, and the benefit they derive from their varied trials and mercies; and from the inward remorse and terrors which wicked men experience, and their growing more daring in impiety under the several dispensations of providence.

### VOLTAIRE.

IT was when the awful realities of a future world flashed in all their terrors on the unbelieving soul of *Voltaire*, in the last wretched moments of his existence, that he was heard to declare to his physician, "that he would give his fortune to have his life prolonged half a year."

### PRAYER.

"PRAYER moves the hand that moves all things." If we have the ear of God, we are sure of the hand of God. O, then, pray for the Holy Ghost — the spirit of prayer. Without him, we are without love, without humility, without fervor, without spirituality. It is when we pray "with all prayer and supplication in the spirit," it is then that we pray heartily and effectually. Then it is that the love of God will dwell richly with us, and that we will shine in all the beauties of holiness; reflecting the image of Him with whom we are in the habit of constant intercourse and communion. We will be holy "in all manner of conversation," and be "fruitful in every good word and work;" "living not to ourselves, but to Him who died for us and rose again."

### HOLINESS.

THE BEAUTY OF A HOLY LIFE CONSTITUTES A MOST ELOQUENT AND POWERFUL PERSUASIVE TO RELIGION. THERE IS AN ENERGY OF MORAL SUASION IN A GOOD MAN'S LIFE PASSING THE HIGHEST EFFORTS OF THE ORATOR'S GENIUS.

THE SEEN BUT SILENT BEAUTY OF HOLINESS SPEAKS MOST ELOQUENTLY OF GOD AND PIETY. AND THE BEST INHERITANCE A PARENT CAN BEQUEATH A CHILD, IS AN EXAMPLE OF CONSISTENT VIRTUE AND PIETY.

The universal command of the gospel is, (and this comprises all our duties,) to walk as Christ walked.

THE great end of religion is, to make us like God, and to conduct us to the enjoyment of him.

AS much as lies in thy power, shun worldly company; for much conversation on worldly affairs, however innocently managed, greatly retards the progress of the spiritual life.

### CHRISTIANS SHOULD BE HAPPY.

NOW that Christians are reconciled to God, it is their privilege to serve him with joy and gladness; not in the spirit of fear, but in the spirit of adoption, whereby they cry, Abba, Father, and are enabled to love God as children love their father.

### LOVE OF GOD TO THE CHRISTIAN

GOD is the Christian's reconciled God and Father; and the affection of the most ardent, earthly parent is not to be compared with the love which his heavenly Father exercises towards him. The watchfulness and solicitude of the most affectionate earthly parent for the child of his hopes affords but a faint idea of the watchful solicitude with which his heavenly Father regards him, his adopted son in Christ. And the pleasures and the

glory of the world are not worthy of a comparison with those transcendent blessings to which he is an heir. He is a joint heir with the Son of God, and he hath gone before to take possession of the promised inheritance, and shall share with him in a kingdom that shall never be moved — a crown of glory that fadeth not away.

## THE DIVINE GOODNESS.

NOTHING can be of greater importance, either to the liveliness and vigor, or even to the very substance and being, of religion, than a *fixed, stable apprehension of the divine goodness.* That religion is nothing, the soul whereof is not *love.* But that love may be the soul of it, there must be a constant apprehension of the loveliness of the object. Labor, then, to have your souls possessed always with a deep and fixed apprehension of the divine goodness. Contemplate it in every thing you behold, in every thing you enjoy; yea, in the lessening and qualifying of those evils that you suffer. Go up and down in this world with hearts full of this thought, "the whole earth is full of his goodness." Collect all the instances you can of the goodness of God, and keep by that means such an apprehension alive and in vigor concerning him. What a mighty spring would this be of *cheerful* and *joyful* religion! Let no thought arise but that it meet with a seasonable check, if it tend to any diminution of the divine goodness.

## DEATH OF THE GOOD.

ORIGINAL.

AS calmly sinks the setting sun
To realms of gold in gorgeous skies,
When day and all its toils are done, —
In glorious peace, the good man dies.

As glow the stars, when darkness falls,
To cheer the close of fading day,
So, brightening hopes, when death appalls,
From heaven gleam to light his way.

As peaceful clouds along the sky
Retain the glories of the sun;
In memory bright are floating by
His deeds of love in meekness done.

He dies! — as, passed the dreary night,
The sun 'mid streams of light appears;
So, passed the vale, a holier light
Bespeaks the glorious crown he wears.

O Thou, who art enthroned on high!
To me thy saving grace be given
To live, and *like the* GOOD MAN *die;*
Like him, be crowned of thee in heaven.

## THE LAND WHICH NO MORTAL MAY KNOW.

By B. Barton.

THOUGH earth has full many a beautiful spot,
As the poet or painter might show;
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart, and the spirit's glad sight,
Is the land which no mortal may know.

There the crystalline stream, bursting forth from the throne,
Flows on, and forever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there, on its margin, with leaves ever green,
With fruits healing sickness and woe,
The fair Tree of Life, in its glory spread wide,
Is fed by the deep, inexhaustible tide,
On the land which no mortal may know.

There, too, are the lost! — whom we loved on this earth,
With whose memory our bosoms still glow!
Their relics we gave to the place of the dead,
But their glorified spirits before us have fled
To the land which no mortal may know.

There the orb of night, and the fountain of day,
Nor beauty nor splendor bestow;
But the presence of Him, the unchanging I AM,
And the holy, the pure, the immaculate Lamb,
Light the land which no mortal may know.

### ASSURANCE.

SAID the excellent Rev. Mr. Richmond to his daughter, "See how holily and lovingly Archbishop Leighton walked with God, because he *assuredly* believed that his salvation was safe. Try to have *such* assurance. How much better to look out of self, and see all perfected in Christ! You will never be happy and strong till you do so. Live upon Christ; he has done all for you, if you could but believe it."

### STRONG FAITH RECOMMENDED.

GOD is pleased when, with the sense of our own sinfulness, we wrap up ourselves in the garments of Christ's righteousness, and go boldly before his throne of grace.

### GOD THE CHIEF SOURCE OF COMFORT.

GOD, in Christ, is the ocean of all sweetness and pleasure, in comparison with whom, all the pleasures that are, or ever were in the world, amount not to the proportion of a drop; and for quality, the essence of them is but bitterness itself.

### SAFETY OF THE CHRISTIAN.

THE Lord is ours, and we are his. We have an interest in his glorious essence and attributes. In his omnipotence, that is our safety; by it we are more secure than if all the hosts of heaven and earth did surround us. And if we could use faith when we seem most deserted in the world, we might see more with us than against us; we might behold, with Elisha's servant, "the mountains full of horses and chariots of fire about us."

### FEAR OF GOD.

THE fear of God, says Leighton, is not a doubting and distrust of his love. On the contrary, it is a fixed resting and trusting in it. Many are, through weakness, filled with fears. This is both unpleasant to them and to God. The best way is to exercise *strong faith* in God; being most afraid to offend him, delighting to walk in his ways, loving him and his will in all, and then resting persuaded of his love, though he afflicts us. Let my soul roll itself on him, and adventure there all its weight. He bears greater matters; upholding the frame of heaven and earth, and is not troubled nor burdened by it.

### HEAVEN.

HEAVEN is not so much *local* as we imagine. *Communion with God is heaven*, and *happiness*, and *eternal life*. He that hath communion with God is in heaven while he is on earth; and if a man could be there without this, he would want heaven, even in heaven. There is no *essential* dif-

ference between happiness on earth and happiness in heaven; they differ but in degree. If a man on earth could enjoy *perfect* communion with God, he would be perfectly happy.

### A SAINT THE TEMPLE OF GOD.

A SAINT is the temple of God, and every part of him is dedicated and consecrated to God. Our body, that is the outer court; our soul, that is the holy place; our spirit, that is the holy of holies. God is most in this, and manifests himself most gloriously in it. This is my resting-place; here will I dwell. All the faculties of our soul and members of our body must be weapons and instruments of righteousness.

### THE BODY THE ONLY PARTITION BETWEEN GOD AND THE CHRISTIAN.

THERE is nothing but the partition of the *body* between God and the Christian, and there are many windows in that, by which God passes to them and they to God, whereas others are strangers and aliens from him. . . . There are streams of comfort conveyed to them in ordinances, promises, and privileges, of which they only have the actual enjoyment, and the joy resulting therefrom is unspeakable — a joy, a peace, that passeth understanding.

THE CHRISTIAN IS A PALACE OF THE PRINCE OF PEACE. HE IS A TEMPLE OF THE LORD OF ALL. EVERY ONE SHOULD HONOR AND REVERE HIM. HE IS "THE NOBLEST WORK OF GOD," AND AS SUCH, SHOULD BE REGARDED. WHEN DEAD, HIS MEMORY WILL BE HELD IN HONOR.

## CONSEQUENCES OF VICE.

PHYSICIANS can testify from observation, that by far the greater portion of human distress is the result of intemperance, vice, ambition, and evil habits. O the lacerations of mind, the misery of body, the lashings of conscience, the bitterness of remorse, that characterize the last days of the libertine, the sensualist, and the voluptuary! The idea of "a short life and a merry one," though it may seem well in *theory*, fails in practice.

"Those wounds heal ill which men do give themselves."

## ELECTION.

THE elect of God are those who are chosen by him out of the world, and conditionally admitted into covenant with him. Into this covenant they are called by his Word, his Spirit, his ministry, and his ordinances. Its privileges they are liable to forfeit; for which reason St. Paul exhorts them to "give all diligence to make their calling and election sure." But, sincere in his purposes of mercy towards them, the Lord enables them by his grace (which must be daily prayed for) to obey his call. No secret will opposes his declared will that all men should be saved. No decree of his power selects certain individuals to salvation, and excludes others; nor determines the eternal destiny of the human race, independently of those deeds done in the body, by which he declares all men shall be judged. No; it was the eternal purpose of his mercy, in his Son Jesus Christ, to render salvation possible to all men, and finally to choose or reject them, according to the improvement which

they shall have made of the talents and the grace given unto them. Let all Christians, therefore, take heed, lest a promise being made them of entering into God's rest, they fall short; take heed lest, called to be heirs of heaven, they forfeit its glories.

"Vain are our fancies, vain our flights,
If faith be cold and dead;
None but a *living* power unites
To Christ, the living Head."

Said the Rev. Mr. Flavel, "*The way for men to discern their names written in the book of life is by reading the work of sanctification in their hearts.* I desire no miraculous voice from heaven, no extraordinary signs, or unscriptural informations, in this matter. Let me find my heart obeying the will of my God; sin my burden, and Christ my desire; I will never desire a surer evidence of his electing love to my soul; and if I had an oracle from heaven, an extraordinary messenger from the other world, to tell me that 'God loves me,' I have no reason to credit such a voice whilst I find my heart wholly sensual, averse to his requirements, and indisposed to all that is spiritual."

HE that loves God, says Leighton, may be sure that he was loved first; and he that chooses God for his delight and portion may conclude confidently that God hath chosen him to be one of those that shall enjoy him, and be happy in him forever; for that our love and electing of him is but the return and repercussion of the beams of his love shining upon us.

## INFLUENCE OF CHRISTIAN HOPE.

WHILST our thoughts and affections are set on things above, worldly prosperity will not greatly elevate, nor worldly adversity depress; the one will not intoxicate, the other will not destroy.

The Christian's great treasure knows no decay. His most valuable possession is not liable to the contingencies to which all earthly things are subject. He is hastening to an incorruptible inheritance — a kingdom that cannot be moved.

"A hope so much divine
May trials well endure."

You, who know that you have in heaven a better and enduring substance, who are sure of a place at God's right hand, — a mansion in the skies, a bower in paradise, a seat in glory, a repose in Abraham's bosom, an asylum, a refuge, a house, a shelter in eternity; you who are going to the general assembly and church of the first born, to the innumerable company of angels, to Jesus the Mediator of the new covenant, to God the Judge of all, to the general gathering of the called and faithful, — you can afford a few trials by the way. You can smile at the transient storm, remembering the haven for which you are bound. Your little bark may feel the dash and fury of the storm; but her anchor is cast within the haven, and she will outride the billows and defy their rage. The believer hath cast anchor in heaven, and though he may suffer from the storms of life, he cannot be a wreck.

You, who are trees of righteousness, the planting of the Lord, may *bend* before the blast as it whistles and howls around you, but you shall not be

*broken* by it. Let winds blow and tempests roar, they will take away nothing but leaves; the tree is safe, and can neither be shivered nor torn up, being fast rooted by the throne of God, and the fruit it bears is unto life eternal. So we hear the good of every age expressing and solacing themselves, amidst the fluctuations of surrounding circumstances, and the depression to which it gives rise. David exclaims, "Though the mountains shall depart and the hills be removed," &c.,&c. Habakkuk. "Although the fig tree shall not blossom, nor fruit be in the vine, . . . still will I rejoice in the Lord, and joy in the God of my salvation." St. Paul, "I reckon that the sufferings of the present life are not worthy to be compared with the glory that shall be revealed in us." All believers may say, "We are cast down, but not destroyed; sorrowful, yet always rejoicing; patient in tribulation, yet joyful in hope. The Christian can bear the loss of those things that perish in the using, knowing that he has a treasure in heaven, unfading and eternal."

Read the 147th Hymn. "When I can read my title clear."

Read the 11th Hymn. "Sovereign Ruler of the skies."

Read the 156th Hymn. "Father, whate'er of earthly bliss."

## VIGILANCE REQUISITE.

THE Spirit in its blessed influences is like a dove, easily scared from its nest. Nothing more seriously hinders progress, and weakens and enervates prayer, as *allowed evil* in any way. "If I regard iniquity in my heart, the Lord will not hear me." O, let him who would hasten unto God, who would

speed him along the appointed way, remember that universal sincerity and uprightness of heart in the service of God is happiness; that there is an intimate and inseparable connection between "singleness of heart" and "gladness of heart;" between singleness of eye to the glory of God and the cheering light of God's presence within the soul. "If thine eye be single, the whole body shall be full of light; but if the light that is in thee be darkness, how great is that darkness!"

### EFFICACY OF CHRIST'S MERITS.

THOUGH the believer be unworthy to be heard, yet Christ is worthy; he it is that undertakes to present his petitions, and to procure an answer. Believers, when they are found praying, are found, not as having their own righteousness, but that which is through the faith of Christ — that which is of God by faith. Faith makes Christ yours, and so his righteousness yours; it unites to Christ as your head — the head and the members are as one mystical person. *When the Lord looks on you he finds you as having Christ's righteousness, and that is enough to make both person and prayers righteous; to cover all unworthiness in either, that might hinder acceptance.* Though Christ communicates not his merits so as we can *deserve* any thing, yet he communicates the *efficacy and benefits of interest in his merits;* so as, if they be not ours, they are for us; *he* deserves, *he* is *worthy* that we should be heard.

### OXENSTIERN.

THIS excellent man (the chancellor of Sweden) was a man of great abilities, and uncorrupted

integrity. So great was the confidence reposed in him by the queen, that he was invested with the management of public affairs, and he conducted himself with singular wisdom and uprightness. In the great schemes which he formed for the interests of his country, he was very successful; and was highly esteemed, not only by his countrymen, but by the most eminent persons in Europe.

This great statesman spent a part of his time in retirement, from which he derived the highest advantage. In his retreat, he was visited by the English ambassador, and in the conclusion of their conversation he made the following very interesting observations: "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank God that he hath given me time to know him, and to know myself. All the comfort I have, and which is more than the whole world can give, is in the enjoyment of the influences of his Holy Spirit, and in the perusal of his Holy Word."

He then said to the ambassador, "You are now in the prime of your age and vigor, and in great favor and business; but all this will leave you, and you will one day better understand and relish what I say. You will then find that there is more wisdom, truth, comfort, and pleasure in retiring and in turning your heart from the world to the good Spirit of God, and in reading the Bible, than in all the courts and favors of princes."

These sentiments are the more interesting when we reflect, that they came from one of the greatest and wisest men of the age; when his mind and body were sound and vigorous, and when he was best able to judge of human life, and of the happiness which is to be derived from religion.

### J. MASON.

ANOTHER strong testimony to the importance of religion is given by Sir John Mason, who, though but sixty-three years old at his death, had flourished in the reign of four sovereigns, had been privy councillor to them all, and an attentive observer of the various revolutions and vicissitudes of those times. Towards his latter end, being on his death bed, he spoke thus to those about him: "I have lived to see five sovereigns, and have been privy counsellor to four of them. I have seen the most remarkable things in foreign parts, and have been present at most state transactions for the last thirty years; and I have learned from the experience of this length of time, that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate. And were I to live again, I would change the court for a cloister, a privy councillor's bustle for a hermit's retirement, and the whole life I have lived in the palace for an hour's enjoyment of God in the chapel. All things now forsake me, except my God, my duty, and my prayers."

From the regret expressed by Sir J. Mason, it appears that his error consisted, not in having served his king and country in the eminent stations in which he had been placed, but in having suffered his mind to be so much occupied with business as to make him neglect, in some degree, the proper seasons of religious retirement, and the prime duties which he owed to his Creator.

"FOR my own part," said Mrs. Hannah More, "the more I see of the honored, famed, and

great, the more I see of the littleness and unsatisfactoriness of all created good, and that no earthly pleasure can fill up the wants of the soul."

### SALMASIUS.

WHEN this eminently learned man arrived at the evening of his days, and found leisure to reflect seriously on the great end of his being, he acknowledged that he had been too much and too earnestly engaged in literary pursuits, and had greatly overlooked those objects in which true and solid happiness consists. "O," said he, "I have lost an immense portion of time — time, that most precious thing in the world! Had I but one year more, it would be spent in studying the Psalms and the Epistles of St. Paul. *O sirs*," said he to those about him, "*mind the world less, and God more. 'The fear of the Lord, that is wisdom, and to depart from evil, that is understanding.'*"

### JOHN LOCKE.

SAID the celebrated John Locke, "This life is a scene of vanity, which soon passes away, and affords no solid satisfaction but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what will be found to be true when the account is made up."

### JAMES HERVEY.

THE last illness of this truly excellent man commenced in the autumn of the year 1758, and in a few months made a great and affecting progress. His strength became exhausted, his body extremely

emaciated, and his whole frame so sore that he could scarcely bear to be touched, when it was necessary to move him. Yet under all this calamity, he was ever praising God for his mercies, and for enduing him with patience. About three hours before his death, he strongly and affectionately urged a friend of his who was present to pay all due attention to the care of his everlasting concerns. He entreated him not to be overcharged with the cares of this life, but to attend, amidst the multiplicity of his business, to the "one thing needful." The physician, observing the great difficulty and pain with which he spoke, desired that he would spare himself. "No," said he, "doctor, no. You tell me I have but a few moments to live. O, let me spend them in adoring our great Redeemer." He then repeated the verse, "Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion forever;" and he expatiated in a most striking manner on these words of the apostle, "All things are yours, life and death, for ye are Christ's." "Here," said he, "is the treasure of a Christian. *Death* is reckoned in this inventory, and a *noble treasure* it is. How thankful am I for death, as it is the passage through which I go to the Lord and Giver of eternal life, and as it frees me from all the misery you now see me endure, and which I am willing to endure as long as God thinks fit; for I know he will in his own good time dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O, welcome, welcome, death! Thou mayest well be reckoned among the treasures of the Christian. 'To live is Christ, but to die is gain.'"

After these expressions as the doctor was taking

his final leave of him, the dying saint expressed great gratitude for his visits and attention, though it had long been out of the power of medicines to cure him. He then paused a little; and being raised in a chair, he, with great serenity and sweetness of countenance, though the pangs of death were upon him, repeated these words: "Lord, now lettest thou thy servant depart in peace, according to thy holy and most comfortable word; for mine eyes have seen thy salvation."

In about an hour after he had uttered these expressions, he yielded up his pious soul to God without a sigh or struggle, in the forty-fifth year of his age.

### DR. WATTS.

TWO or three years before his death, the active and sprightly powers of his nature gradually failed; yet his trust in God, through Jesus the Mediator, remained unshaken to the last. He was heard to say, "I bless God, I can lie down with comfort at night, not being solicitous whether I awake in this world or another." And again: "I should be glad to read more; yet not in order to be confirmed in the truth of the Christian religion, or in the truth of its promises, for I believe them enough to venture an eternity upon them."

When he was almost worn out and broken down by his infirmities, he said, in conversation with a friend, "I remember an aged minister used to observe that the most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support as the common and unlearned; and so I find it. It is the plain promises of the gospel that are my support; and I bless God they are *plain* promises, that do not require much labor and pains to understand them."

At times, when he found his spirit tending to impatience, and ready to complain that he could only lead a mere animal life, he would check himself thus: "The business of a Christian is to *bear* the will of God, as well as to *do* it. If I were in health, I ought to be doing it; and now it is my duty to bear it. The best thing in obedience, is a regard to the will of God; and the way to that is, to have our inclinations and aversions as much mortified as we can."

With so calm and peaceful a mind, so blessed and lively a hope, did the resigned servant of Christ wait for his Master's summons. He quietly expired in the seventy-fifth year of his age.

## LINES ON THE DEATH OF A CHILD.

WRITTEN BY ITS MOTHER.

DEAR child! thou gav'st one parting sigh —
With that thy spirit fled,
And winged its flight on high:
Though gone, thou art not dead;
No tears nor prayers its flight could stay —
'Twas Jesus called: it must obey.

My son! I know that thou art blest —
Blest with the saints in heaven;
That thou hast early gone to rest, —
Sweet rest, — by Jesus given.
Thine eyes were closed on earth in love,
To wake in endless bliss above.

But O, my spirits fail,
  And feel a pang untold —
Thy ruby lips so pale,
  Thy blushing cheek so cold,
And dim thine eyes, which once, so bright,
Did sweetly bless thy mother's sight.

To lay thy darling form,
  So lovely e'en in death,
Deep in the cold, damp earth,
  To feed the loathsome worm;
Ah! anguish worse than twice to die,
And part in pain and agony.

Like vernal flower he grew,
  Expanding to the rising morn,
Bright gemmed with sparkling dew —
  The flower without the thorn;
A mother's sweet and lovely flower,
And lovelier blooming every hour.

Alas! my morning bloom
  Scarce felt the summer's ray;
For O, an unexpected gloom
  Obscured the rising day.
A wintry cold, and withering blast,
Low on the ground its beauties cast

The blossom leaves are shed
  That oped so fresh and fair,

The balmy fragrance fled
That scented sweet the air.
And prostrate lies the lifeless form,
A gentle victim of the storm.

But it again shall rise,
In heavenly beauty bright,
To charm my ravished eyes
With glow of holy light,
To bloom unfading in the skies,
And drink the dews of paradise.

O, this is blest relief,
My drooping heart to cheer;
It soothes my burning grief.
And gladdens every tear.
These eyes shall greet my darling then,
Nor shed a parting tear again!

### HAPPY CONDITION OF THE BELIEVER.

HOW happy is the state of a believer, to have a sure promise that "*all* things shall work together for *good*" in the end, and in the mean time a sure refuge where to find present relief, support, and protection! How comfortable is it, when trouble is near, to know that the Lord is near likewise, and to commit ourselves and all our cares simply to him, believing that his eye is upon us and his ear open to our prayers! Under the conduct of such a Shepherd we need not fear; though we are called to pass through fire and water, he will

be with us, and will show himself mighty in our behalf. When means and hope fail, when every thing looks dark about us, when we seem shut up on every side, when we are brought to the lowest ebb, still our help is in him — in him to whom all things are possible, and who has assured us that we shall never be forsaken by him. He is the unfailing fountain of life, grace, strength, and comfort to his people, and of his fulness his children receive according to their occasions; so that, not unfrequently, the hour of affliction is the golden hour of the greatest consolation. Though circumstances and creatures change, he will be an unchangeable friend. *The love and tenderness of ten thousand mothers towards their sucklings, if compared with his, are less than a drop of water to the ocean.* With the eye, and the ear, and the heart of a friend, he attends to their sorrows, he counts their sighs, bottles their tears; and when their spirits are overwhelmed within them, he knows their path, and adjusts the time, the measure of their trials, and every thing that is necessary for their present support and seasonable deliverance. He never afflicts them willingly, or because he takes pleasure in grieving them, but does it only for their good, and when they stand in need of it. His love towards them is the same when he wounds as when he heals, when he takes away as when he gives. Having redeemed them by his blood, he sets a high value upon them; he esteems them his treasures, his jewels, and keeps them as the pupil of his eye. They shall not want; they need not fear; for he himself is their Guardian and Keeper. On earth he guides their steps, controls their enemies, and orders all things for good in regard to them; while in heaven he is pleading their cause, preparing them a place,

and communicating to them a reviving foretaste of the glory that shall shortly be revealed. Happy they, who are thus the objects of his love and care. Happy the people that are in such a case; yea, blessed are the people, who in this manner have the Lord for their God.

Read the 157th Hymn. "Be still, my heart; these anxious cares."

## CHRISTIANS SHOULD REJOICE.

THAT you may enjoy the comfort of religion, let it be your constant care to cultivate a holy nearness to God, a close living with him; to seek to be crucified to the world, and to have the world crucified unto you; and never forget that it is sin alone and unbelief which can wound the unbeliever's conscience, or damp the ardor of his joy. Let this be *ardent*; let the exercises of faith and holiness produce a glad heart and cheerful countenance; and in order that you may exhibit it for your own comfort, and for the encouragement of others, I would say, in the language of the apostle, "Rejoice in the Lord always." Rejoice, if you have been made a partaker of the grace of God; rejoice in that you have been delivered from the fearful pit; rejoice in the access which is opened to you of daily communication between earth and heaven, to a throne of grace, through the merits of Jesus Christ in the rent veil of the Redeemer's grace; rejoice in the privileges that are opened to you as the peculiar people of God, admission to his table, fellowship with the saints, and all the high and countless privileges of the church; rejoice in the precious blood of Christ, which cleanseth from all sin; rejoice in the agency and work

of the Spirit, which is given to you to be your comforter, your enlightener, and your sanctifier; rejoice in the prospect of the glory that awaits you in the world to come.

Read the 15th Hymn. "All glorious God, what hymns of praise."

Read the 141st Hymn. "O, let triumphant faith dispel."

## PRAYER.

A TRUE Christian knows well the nature and value of prayer. Prayer is intercourse with God, the breath of the soul, the channel through which its desires are communicated to God; and the blessings of heaven vouchsafed to man; it is the source of his strength, and joy, and peace. When cold and formal, he culls but scanty fruit from the varied comforts of life, while he finds every temptation to evil augmented in its power and influence over the mind. When, on the other hand, his prayer is warm, fervent, and unremitting, all is quiet and joyful in his heart. The smile and blessing of God are upon him, and nothing can disturb the peaceful serenity of his soul. Enjoying the *friendship of God* by prayer and other spiritual exercises, he enjoys *happiness in God*. And this he does by the principle of faith, — faith which is the result of prayer, — which sanctifieth thought, and directs its course, and clears its way to the calmer and better regions of the heavenly world.

Many may be the hours of wounded hopes and painful disquietudes of mind which the Christian experiences in the course of his pilgrimage through this vale of tears; but these are sometimes exchanged for hours passed at the throne of grace,

to which no eye but that of God is witness — hours when Christ speaks, and pain and sorrow are forgotten — hours, when cut off from the din of life, and separated from friends, and left alone with God, every murmuring is hushed, and every privation is repaid — hours when the manifestation of the Redeemer's glory to the soul has shed a calm and blissful radiance around every prospect, and proved the earnest of that better heritage which is incorruptible and undefiled, and that fadeth not away forever.

Read the 134th Hymn. "Prayer is the soul's sincere desire."

## HAPPY DEATHS.

IT is not merely apostles and martyrs that have passed triumphantly into eternity. Many of the young disciples of the Lord have died with as much composure and as much holy joy as they. H. Goulding died in his twenty-fourth year. When he felt the approach of death, he uttered these rapturous expressions: "I find now it is no delusion. Can this be dying! This body seems no longer to belong to the soul; it appears only as a curtain that covers it; and soon I shall drop this curtain, and be set at liberty." Then, putting his hand to his heart, he exclaimed, "I rejoice to feel these bones give way, as it tells me that I shall be with my God in glory." His last words were, "Glory, glory, glory."

The following sentiments were expressed by a young girl, who suffered much before her death: —

"I have enjoyed for some years more comfort than I can express; then why should I repine? When I am not torn with pain, I have always felt

peace and pleasure. I wish to be in heaven with my Savior. I trust I am waiting for his coming. I feel extreme pain at times, but I do not feel *one pain in my mind.*" In her latest hours, when the power of speech was almost gone, she faintly whispered, "Happy, happy," and seemed in prayer to say, "Come, my dear Savior, come."

"It is enough for me," said another, "to know I am suffering the will of God. Her countenance then frequently beamed with benignity and sacred composure. The Savior she loved was her hope; and as eternal scenes drew near, her hope retained all its cheering power. A friend observed to her, that her hope was worth the world. "More than the world to me, sir," was the expressive reply. When her last hour approached, she said, "I desire to depart and to be with Christ; I long to be with my Savior." She remarked, that she would not change places with any of her Christian friends who were in health around her. Her desires were at length accomplished, and her Lord took her to her endless home.

Another young disciple of the Savior, in his last illness, remarked, that the thoughts of eternity were most pleasant to him. He spoke of himself as lying at the Savior's feet, willing to receive ease or pain, and said, "Death is never once a terror; I am not afraid to die; it rather seems lovely. Christ is every thing. He is my all in all."

Such cheering instances of the power of divine grace have been almost numberless. One of the last expressions of a dying saint, whose piety began in youth, was, "Welcome, joy." Another, who sought God when but thirteen, feeling her pulse, while death was stealing on her, said, "Well, it will be but a little while before my work in this

world is finished. Then I shall have done with prayer. My whole employment in heaven will be praise and love. Here I love God faintly, yet I hope sincerely; there it will be perfectly. I shall behold his face in righteousness, for I am thy servant, Lord, bought with blood. He died to purchase the life of my soul. A little while and I shall be singing that sweet song, 'Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and to the Lamb forever and ever.'" With smiles, she often said, "Come, Lord Jesus, come quickly. O blessed convoy, come and fetch my soul to dwell with God and Christ, and perfect spirits forever and ever. O, the glory, the glory that shall be set on the head of faith and love!" Soon after, she said, "Farewell, sin, farewell, pains," and then in holy peace expired. (See p. 257.)

Yes, there have been scenes of dying blessedness, which, hidden in the retirement of the still death room, have made manifest as day the presence of the Savior, whispering of celestial joys, lifting to the view of the dying visions which the living could not perceive, and revealing to the departing saint things which only the departing could understand; until the ravished spirit, forgetful of the pains of dissolution, and shrinking from its clay, has struggled and hastened to depart, and, like a bird let loose, to be free and disembodied.

Let those who have witnessed such scenes cherish their remembrance for their dying hour. Let them rejoice in the consolations which the religion of Jesus has provided for all believers, in death as in life. And if some beloved spirit has passed the portals of the grave in joyfulness and triumph, let them make it their frequent prayer, that the love and peace by which they were supported may,

through God's grace, be theirs in the time of their last mortal trial.

"In vain our fancy strives to paint
The moment after death;
The glories that surround the saint
When he resigns his breath.

"Thus much, and this is all, we know —
They are supremely blest;
Have done with sin, and care, and woe,
And with their Savior rest.

"On harps of gold his name they praise,
His presence always view;
And if we here their footsteps trace,
There we shall praise him too."

### MRS. H——.

THERE are few more remarkable instances of the happy power of religion on the mind than that which was exhibited by Mrs. H., when she drew near the close of life. The following account of her last illness was drawn up by a person who attended her throughout; —

From the time of her first seizure, she was exercised with very violent pains, without any intermission, till her death; such as, she would often say, she thought she could not have borne; but "The Lord is good," said she, "verily, he is good to me! I have found him a good and gracious God to me, all my days."

When recovering from extreme pain, she remarked, "These pains make me love my Savior the better. They remind me what he suffered to

purchase salvation for me — for me, the greatest of sinners — for me, who so long refused the rich offers of his grace. O, under what obligations am I to him, and what blessings and privileges have I enjoyed at his hands! 'Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.' "

When any were weeping or mourning over her, she would say, "Weep not for me; it is the will of God; therefore be content. If it may be for his honor and glory, he will spare me a little longer; if not, I am wholly resigned to the will of God. I am content to stay here as long as he has any thing for me to do or to suffer, and I am willing to go if it be my Father's good pleasure. Therefore be content, and say, 'It is the Lord, let him do what seemeth to him good.' "

To an individual who came to see her she said, "I think I shall die; and now what a comfort it is that I am not afraid of death! The blood of Christ cleanseth from all sin. But mistake me not: *there must be a life and conversation agreeable to the gospel, or else our faith in Christ is a dead faith.* Secure Christ for your Friend. Set not your heart on things below; riches, and honors, and what the world calls pleasures, are all fading, perishing things." She then raised her hand and said, "O, if I had thousands of gold and silver, what could they do for me, now that I am dying? Take the advice of a departing friend, who wishes you well. Do not set your affections on riches, or on any thing here below. Remember, death will come in a little while, whether you are ready or not. I commend you to God. I hope in a short time we shall meet again in heaven, the place of permanent peace, rest, and happiness."

The whole time of her sickness, she was in a cheerful, thankful frame of mind. She was very grateful for the slightest attentions that were paid her, and for the comfort derived from her medicines. "Blessed be God," she would say, "for his manifold mercies and blessings. O, how many I have! I want for nothing, unless it be a tranquil passage to glory. It was free grace that plucked me from the brink of ruin, and it is the power of divine grace that has supported me through life. Hitherto, I can say the Lord is gracious. He has been very merciful to me, in sustaining me under all my trials. He sends affliction, but it is only because it is for our profit. I can say, with David, 'It is good for me that I have been afflicted;' it has enabled me to discern things which, when I was in health, I could not perceive. It has made me see more of the vanity and emptiness of this world and its transient comforts, for at best they are but vanity. I can say from experience, I have found them to be so, many a time."

To her husband, the day before she died, she said, "My dear, I think I am going apace; and I hope you will be satisfied, because it is the will of God. You have at all times been very good to me, and I thank you for it kindly; and now I desire you freely to resign me to God. If he sees it best to take me to himself, I am willing to go. I am willing to be, and to bear, what may be most for his glory."

The evening before she died, she found death stealing upon her, and feeling her own pulse, said, "Well, it will be but a little while before my work in this world will be finished. Then I shall have done with prayer. My whole employment in heaven will be praise and love. Here I love God faintly,

yet I hope sincerely; but there it will be perfectly. I shall behold his face in righteousness, for I am thy servant, Lord, bought with thy precious blood. A little while, and then I shall be singing that sweet song, 'Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and to the Lamb forever and ever.'"

With smiles and transports of joy, she often said, "'Come, Lord Jesus, come quickly!' Blessed angels! come and fetch my soul, that it may dwell with God, and Christ, and perfect spirits forever. When I join that blessed society above, my pleasures will never end. O the glory that shall be set upon the head of faith and love!"

A few minutes before her departure, finding herself going, she desired to be lifted up. When this was done, she cheerfully said, "Farewell, sin! farewell, pain!" and so finished her course with joy.

## POWER OF RELIGION.

THE following interesting examples of the power of religion on the minds of persons in humble life are from the writings of the Rev. J. Newton.

"Permit me," says Mr. N., in writing to a nobleman, "to relate some things which exceedingly struck me in the conversation I had with a young woman, whom I visited in her last illness. She was a sober, prudent person, of plain sense; she could read the Bible, but had read little besides Her knowledge of the world was nearly confined to the parish; for I suppose she was seldom, if ever, twelve miles from home. She had known the gospel about seven years before the Lord visited her with a lingering consumption, which at length removed her to a better world. A few days pre-

vious to her death, in prayer by her bedside, I thanked the Lord that he gave her now to see that she had not followed '*cunningly-devised fables.*' When I had finished, she repeated that expression, 'No,' said she, "not cunningly-devised fables;" these are *realities* indeed. I feel their truth; I feel their comfort. O, tell my friends, tell my acquaintance, tell poor sinners, tell "all the daughters of Jerusalem," alluding to Solomon's Song, what Jesus has done for my soul! Tell them that now, in time of need, I find him my Beloved and my Friend, and as such I commend him to them.'

"She then fixed her eyes steadfastly upon me, and proceeded, to the best of my recollection, as follows: 'Sir, you are highly favored in being called to preach the gospel. I have often heard you with pleasure; but give me leave to tell you, that I now see all you have said, or that you can say, is comparatively but little. Nor till you come in my situation, and have death and eternity full in your view, will it be possible for you to conceive the vast weight and importance of the truths you declare. *O sir, it is a serious thing to die; no words can express what is needful to support the soul in the solemnity of a dying hour.*'

"When I visited her again, she said, 'I feel that my hope is fixed upon the Rock of Ages; I know in whom I have believed. But the approach of death presents a prospect which is, till then, hidden from us, and which cannot be described.' She said much more to the same purpose; and in all she spoke there were dignity, weight, and evidence. Well may we say with Elihu, 'Who teacheth like the Lord?'

"Many instances of this kind I have met with here. I have a poor girl near me, whose natural

capacity is very small; but the Lord has been pleased to make her acquainted alternately with great temptations and proportionably great discoveries of his love and truth; sometimes, when her heart is enlarged, I listen to her with astonishment. I think no books, or ministers, I ever met with, have given me such impression and understanding of what the apostle says, 'the deep things of God,' as I have, upon some occasions, received from her conversation.

"We have lost another of the Lord's people here; a person of much experience, eminent grace, wisdom, and usefulness. She walked with God forty years. She was one of the Lord's poor; but her poverty was decent, sanctified, and honorable. She lived respected, and her death is considered as a public loss. It is a great loss to me; I shall miss her advice and example, by which I have been often edified and animated. Almost the last words she uttered were, 'The Lord is my portion, saith my soul.'

"My attendance upon the sick is not always equally comfortable; but could I learn aright, it might be equally instructive. Some confirm to me the preciousness of a Savior by the cheerfulness with which, through faith in his name, they meet the king of terrors. Others no less confirm it by the terror and reluctance they discover, when they find they must die. For though there are too many who sadly slight the blessed gospel while they are in health, yet in this place most are too far enlightened to be quite thoughtless about their souls in their last illness, if they retain their senses. Then, like the foolish virgins, they say, 'Give us of your oil.'

"Through the Lord's goodness, several, whom I

have visited in these circumstances, have afforded me a comfortable hope. I have seen a marvellous and blessed change take place in a few days, in their language, views, and temper. I now visit a young person, who is cut short in her nineteenth year by a consumption, and who, I think, cannot live many days. I found her very ignorant and insensible, and she remained so a good while; but of late I hope her heart is touched. She feels her lost state; she seems to have some right desires, and I cannot but think the Lord is teaching her, and will reveal himself to her before she departs.

"But the scene is sometimes different. I saw a young woman die the last week. I had been often with her; but the night she was removed, she could only say, 'O, I cannot live! I cannot live!' She repeated this mournful complaint as long as she could speak; for, as the vital powers were more oppressed, her voice changed into groans; her groans grew fainter and fainter, and in about a quarter of an hour after she had done speaking she expired. 'Poor creature!' said I to myself, as I stood by her bedside, 'if you were a duchess in this situation, what could the world do for you now?' I thought, likewise, how many things there are that now give us pleasure or pain, and assume a mighty importance in our view, which, in a dying hour, will be no more to us than the clouds that fly unnoticed over our heads. Then the truth of our Lord's declaration will be seen, and felt, and acknowledged: 'ONE THING IS NEEDFUL.' And we shall be ready to apply Grotius's dying confession to a great part of our lives — 'Ah! I have consumed my time in laboriously doing nothing.'"

## BENEFITS OF A SAVIOR.

OUR Savior has taken away the sting of death; he hath delivered us from the power of Satan and from the dominion of sin; he has borne the punishment of our guilt; has expiated the sentence; so that now, in the consciousness of the glorious privilege we enjoy, we can serve God without fear, in righteousness and holiness all our days. And not only has he cancelled the guilt of sin, but he has destroyed its power: he *reigns* in the heart of the believer; he cleanses it of its corruptions; he brings the whole man under a thorough process of sanctification; so that while he lives he adds one Christian grace to another; when he dies he rejoices in the hope of the coming glory; when he stands at the bar of judgment, he is presented holy and unblamable in the sight of God, and of his Savior.

This is no matter of idle declamation. There is many a Christian who could give you experience for it. He can take you to the house of mourning — to the chamber of the dying man. He can draw aside the curtain which covers the last hours of the good man's existence, and show you how a good man can die. He can ask you to bend your ear, and catch the last faltering accents of praise and piety. What meaneth that joy, in the midst of suffering? that hope, in the midst of approaching dissolution? that elevation, amidst the severest agonies? It is not his own merit that sustains him; it is the merit of the exalted Savior. It is a hope of being found in Christ, and a sense of the forgiveness which he hath received at his hand. In a word, it is Christ who resolves the mystery;

it is his presence that pours tranquillity and joy among such scenes of distress; it is he who dispenses fortitude to the dying man, and while joy beams upon his countenance, though relatives and friends are weeping around him, he is able to leave them all with this exulting testimony, "O death, where is thy sting? O grave, where is thy victory?"

## "THE RESURRECTION AND THE LIFE."

THE "RESURRECTION AND THE LIFE!" These are thy magnificent titles, Captain of our Salvation! And therefore we commit to thee body and soul, for thou hast redeemed both, and thou wilt advance both to the noblest and most splendid of portions. Who quails and shrinks, scared by the despotism of death? Who fears the dashing of those cold, black waters which roll between us and the promised land? Men and brethren! grasp your own privileges. Men and brethren! Christ Jesus has "abolished death:" will ye by your fearfulness throw strength into the skeleton, and give back empire to the dethroned and the destroyed? Yes! "the Resurrection and the Life" abolished death. Ye must indeed die; and so far death remains undestroyed. But if the terrible be destroyed when it can no longer terrify, if the enemy be abolished when it does the work of a friend, and if the tyrant be abolished when performing the offices of a servant, then is death destroyed, then is death abolished to all who are interested in Him who is the "Resurrection and the Life," and the noble prophecy is fulfilled, "O death, I will be thy plagues! O grave, I will be thy destruction!"

"I HEARD A VOICE FROM HEAVEN." O for an angel's tongue, that words so beautiful might have all their melodiousness, saying, Write, "BLESSED ARE THE DEAD WHO DIE IN THE LORD," &c. It is yet a little while and we shall be delivered from the burden and the conflict, and, with all those who have preceded us in the struggle, enjoy the deep raptures of a Mediator's presence. Then, reunited to the friends with whom we took sweet counsel upon earth, we shall recount our toil only to heighten our ecstasy, only that with a richer song we may feel and celebrate the wonders of redemption. And when the morn of the first resurrection breaks upon this groaning creation, then shall these comfortable words of Holy Writ be understood in all their majesty and in all their marvel; and then shall the words, too, whose syllables mingle so often with the funeral knell, that we are disposed to carve them on the cypress tree, rather than on the palm, "I am the Resurrection and the Life," form the chorus of that noble anthem which those for whom Christ died, and rose, and revived, shall chant as they march from judgment to glory.

## DEATH NOT DREADED BY THE CHRISTIAN.

SHALL the believer in Christ Jesus be appalled at death? Does he not know Christ as having ransomed the souls of his people, washed them in his blood, and covered them with his righteousness? Has he not found a witness in himself, that precious is his soul in the sight of the Redeemer? What then? Shall he be otherwise than persuaded that Christ will watch over the soul at the instant of separation from the body, and send a legion of bright angels to convey the spirit to himself?

Then, safely lodged in paradise, the soul shall await reunion with the body, unspeakably, though not completely blessed. To all this he knows that Christ *is pledged*, and therefore he commits his soul to him in confidence, persuaded that he is able to keep that which he hath committed unto him against that day. And not his soul only, but his body also, he commits to his custody. Though the winds may disperse, the waters ingulf, or the fires rarefy the atoms which make up his frame, yet he "knows that his Redeemer liveth; and that though after his skin worms destroy his body, yet in his flesh shall he see God." In this confidence he resigns himself entirely into the hands of Christ, and looks forward without dread to the hour of his departure, assured that those black, cold waters, which roll in upon the dying, shall sweep nothing away out of the watchfulness of his Guardian; but just bearing him within the sphere of his peculiar inspections, give him up to his care as a child of the resurrection,—as heir of that inheritance which is incorruptible and undefiled.

## HEAVEN OPENED.

THE curtain which overspreads the invisible world is at length drawn aside, and we behold our great High Priest entered "into heaven there to appear in the presence of God for us." We hear the songs of the redeemed, expressive of their gratitude to Him who loved them, and washed them from their sins in his own blood, and hath made them "kings and priests to God." We see our friends in Jesus, from time to time, leaving this world, to join that blessed assembly above. We hear the voice of their Savior encouraging us "not

to sorrow as those who have no hope," assuring us that we shall meet them again in glory. We are assured that the sickness which has deprived us of the society of our beloved Christian friends is not unto death, but for the glory of God; that the Son of God may be glorified thereby; that believers, when absent from the body, are present with the Lord; that, when committing their remains to the dust, we are sowing the seed of a glorious harvest; and that our sorrow shall ere long be turned into joy. Such is the strong consolation, under all the sorrows of life, which God has given to those "who have fled for refuge to lay hold of the hope set before them." "Weeping may endure for a night, but joy cometh in the morning." To believers it shall be a morning without clouds, "for the Lord will be their everlasting light, and the days of their mourning shall be ended."

## RECOGNITION IN HEAVEN.

OF all the afflictions to which we are liable, there is none so painful as the death of our friends. And O, what a consoling balm is the doctrine that we shall, in the realms above, be restored to their fellowship! This doctrine is involved in many passages of Scripture; in the account of the last judgment; in the language of David on occasion of the death of his child; in the parable of the rich man and Lazarus; in the consolation which our Savior gives to the penitent sinner on the cross; in the assurance administered by St. Paul to the Thessalonian believers, that they should be his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming; and in the same apostle, forbidding them to sorrow for such as had fallen

asleep, as though they had no hope of being united with them, and of being together with the Lord; and in the general use which the sacred writers make of the word *sleep* for *death*, a simile which would be flagrantly incorrect, if our recollections, our friendships and affections, were not renewed in a future state. And, in general, the same doctrine is taught also through the whole book of the Revelation of St. John. Happy prospect, that exalts friendship into religion! What blessed society there will be above!

Apostles, martyrs, prophets there
Around the Savior stand;
And soon our friends in Christ below
Will join the glorious band.

## PRESENT ENJOYMENT AND FUTURE PROSPECTS OF THE CHRISTIAN.

SWEET is the privilege of prayer,
To bow before a throne of grace;
To leave our every burden there,
And gain new strength to run our race;
To gird our heavenly armor on,
Depending on the Lord alone!

And sweet the whisper of his love,
When conscience sinks beneath its load;
That bids our guilty fears remove,
And points to Christ's atoning blood.
O, then 'tis sweet indeed to know
God can be just and gracious too.

Sweet is the peace that Jesus gives,
When all around is dressed in gloom;
'Tis sweet to know the Savior lives
When friends are hurried to the tomb,
And those we love are snatched away,
Like flowers that wither in a day.

And O, 'tis sweet, when we begin
To find this earthly house give way,
To feel a principle within,
Rising superior to decay! —
A hope implanted in the breast,
Bright foretaste of eternal rest!

But to behold *Immanuel's face*,
From sin and sorrow to be freed,
To dwell in his divine embrace,
This will be sweeter far indeed.
The fairest form of earthly bliss
Is less than nought, compared with this.

And yet, through free and sovereign grace,
I hope ere long those joys to share;
Before the throne to find a place,
That bright, unfading crown to wear,
And join the ransomed choir above,
To celebrate redeeming love.

## DEATH OF AN AGED BELIEVER.

THERE is not a more sublime and interesting spectacle than the death bed of an aged and consistent believer. It is exceedingly interesting to listen to his last conversations, and to mark the heavenly aspect of his countenance; it is pleasing to perceive with what tranquil and fearless composure he sinks to the rest for which he has been prepared by the influence of a lively faith, and by a course of uniform and exemplary godliness; and while contemplating such a scene, it is almost impossible not to compare it with the glorious sunset of an autumnal evening. The light of Christian experience and character, reflected by the venerable saint as he approaches the close of his career, seems to throw back a hallowed radiance upon all its preceding stages; a hope full of immortality triumphs over every doubt, and puts to flight every fearful apprehension, whereby his soul may have aforetime been beclouded, his enjoyments interrupted, or his usefulness in any measure counteracted. The felt presence of a divine Redeemer gives energy and animation to his voice, imparts a more than mortal lustre to his eye, and gilds the chamber where he languishes with the glories of a better world; and, in proportion as he nears the moment of departure, his moral greatness becomes an increasingly apparent evidence that all is well with him; for eternity grows brighter and brighter, the spirit of the gospel expands and diffuses itself through all the faculties and affections of his mind, so as it has never done before; and a conviction of the divinity of his principles, the safety of his state, and the grandeur of his prospects gets to be

more and more impressive and absorbing, till at length all present are prompted to exclaim, "Mark the perfect man, and behold the upright, for the end of that man is peace;" or to ejaculate the fervent prayer, "Let us die the death of the righteous, and let our last end be like his."

How blest the righteous when they die,
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves th' expiring breast!

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears!
Farewell, inconstant world, farewell.

## DEATH THE PATH TO GLORY.

DEATH to a good man is but passing through a dark entry, out of a little room of his Father's house, into another that is blissful and glorious. O, may the rays and splendors of my heavenly apartment shoot far downward, and gild the dark entry with such a cheerful gleam as to banish every fear when I shall be called to pass through

### THE DEAD.

THE dead are like the stars by day,
Withdrawn from mortal eye,
But not extinct: they hold their way
In glory through the sky.
Spirits from bondage thus set free
Vanish amidst immensity.

They are in glory, they are with Christ, they are separated forever from all the temptations and trials of this mortal scene. They arrive at *home* — at their Father's house; and with angels and all the company of the beatified, partake of the fulness of pleasures which are at his right hand forevermore.

Mortals cry, A man is dead.
Angels sing, A child is born —
Born into the world above.
They our happy brother greet,
Bear him to the throne of love,
Place him at the Savior's feet.

### PERSONS SERIOUSLY ILL SHOULD BE MADE ACQUAINTED WITH THEIR CONDITION.

A DYING fellow-creature should never be kept in the dark when his approaching end is drawing near. Relatives and friends should not attempt to comfort and soothe him, by endeavoring to persuade him there is no danger, when it really exists; but prove their real love and sincerity, by studying every means by which they can remove the fear of death, and lay before him God's exceeding great and precious promises. In communicating the fact

to him, all unnecessary alarm should be avoided, and the fact disclosed by his nearest relatives, in the most kind, tender, and gradual manner, so as not to create terror, or to occasion hopelessness and despair; as in certain diseases the most serious and injurious effects are produced, and the only hope of recovery lost.

## DEATH OF THE RIGHTEOUS.

THE sinner, in the season of health, looks upon futurity with a tranquil eye; but in the last moments of his life, when he contemplates it more closely, his calmness is changed into faintness and terror.

The just man, on the contrary, during the days of his mortal life did not dare to look with a fixed eye upon the depths of God's judgments. He worked out his salvation with fear and trembling. He shuddered at the bare thought of that awful futurity, in which, even the righteous, if they were judged without mercy, could scarcely be saved. But on the bed of death the God of peace is present with him, and calms his agitation. His terrors instantaneously cease, and are changed into a delightful hope. He already pierces, with expiring eyes, through the cloud of mortality which surrounds him, and beholds, like Stephen, the bosom of glory, and the Son of man at the right hand of his Father, ready to receive him; that immortal country after which he had so long sighed, and where in spirit he had always dwelt; that holy Zion, which the God of his fathers fills with his glory and his presence; where he overwhelms his chosen servants with the torrent of his pleasures, and daily imparts to them those incomprehensible

blessings which he hath prepared for them who love him; that city of the people of God, the abode of his saints, the dwelling-place of prophets, and just men made perfect, where he will once more find his brethren, whom charity had united to him on earth, and with whom he will eternally bless the mercy of the Lord and sing the praises of his grace.

With what joy, then, does he listen to the ministers of the church, when they say to him, "Depart, Christian soul; go forth from this land where you have so long been a stranger and a captive; the time of your tribulations and trials is ended. Behold at length the righteous Judge, who comes to break the chains which bind you to mortality. Return to the bosom of that God from which you sprung. "Depart, faithful servant of the Lord; you are about to be united to the church of heaven, which awaits your coming."

Those do not perish who sleep in the Lord. We lose you on earth only to find you again in a very short time with Jesus Christ in the kingdom of heaven; the body which is about to be consigned to the earth will soon follow you in incorruption and glory; not a hair of your head shall perish; there will remain in your ashes the seeds of immortality, until the day of revelation, when your dry bones will be reanimated, and appear brighter than light. What happiness for you to be freed from all the miseries with which we still continue to be afflicted; to be no longer exposed, like your brethren, to lose the favor of God, which you now possess; to close your eyes at last to all the scandals which grieve us, to the vanity which seduces us, to the example which leads us astray, to the attachments which divide our affections, to the

agitations which distract our minds! What happiness to depart at length from a place where every thing wearies, and every thing pollutes us; and to go to an abode of peace, serenity, and gladness, where there is no other occupation but to enjoy the God whom we love!

## ADVANTAGES OF THE CHRISTIAN IN HIS DYING HOUR.

WHAT a different aspect does death and the grave wear to the Christian, and to him who is without hope — the poor heathen man! O, what would many a good heathen have given to have had the privilege which we possess of looking into the glorious redemption of Jesus Christ, which tells us of a new heaven and a new earth, wherein dwelleth righteousness! Before life and immortality were brought to light by Christ, death was emphatically "the king of terrors," and the grave a place of hopeless annihilation. When any loved one died, they knew not where he had gone. No light from the spiritual world had visited their eyes; no glad tidings of hope and joy, of salvation and peace, had been announced to their ears. They were as those without hope; for they saw not, through the bright visions of *faith*, the gate of heaven opened, and Jesus standing at the right hand of God, ready to receive the spirit of their departing brother into joy and felicity.

Often has *faith* been seen prevailing over nature, and *hope* triumphing over the fear of death. Often has been witnessed that glorious sight, when death is seen to be reft of its sting, and the grave of his victory; when the brightest temporal hopes, and the richest temporal blessings, are resigned without a sigh and without a murmur.

There has been seen the faded countenance pale and deathlike, and the body shattered and emaciated, but the spirit within lighted up with the beams of immortality. There has been seen, too, the young, fair as the lily and lovely as the rose, called from the gay and active scenes of life, to languish and to fade on the couch of death, ready, with a meek and contented heart, to relinquish all, that she might breathe out her parting spirit with a calm and happy confidence into the hands of a faithful Savior. No spectacle can be a more joyous one, and no privilege a dearer one to a child of God, than to see a dying Christian thus serene and tranquil amid the desolation of every hope and the ruin of every earthly joy, thus reposing her soul, with a look of heavenly sweetness, on the bosom of her God, simply trusting in the merits of Him in whom she had believed; preferring rather to depart, and be with Christ, than to enjoy the pleasures of sin for a season.

Beautifully do the following lines express the sentiments of such a one.

"Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still.
Thy friendly crook shall give me aid,
And guide me through the dreadful shade."

To what higher source of hope can the troubled spirit look in the last hour of darkness and distress? On what more dear and beloved object can he fix his longing eyes than on Him who has already traversed the gloomy abodes of death and the grave, and reached the glorious mansions beyond them, and who, like a kind protector, has prom-

ised to convey him safely thither, so that he need fear no evil in passing through those untried dominions, of which he has become the Lord and Master? Now, in this solitary and dreary walk through the dark chambers of death and the grave, the Christian has the presence and aid of his dear Redeemer. His eye is steadfastly fixed upon the dying saint, and his arm stretched forth to uphold and support him. Yes, Christ is standing at the gate ready to deliver him from the miseries of this sinful world, and to take him to that rest which remaineth for his people — ready to conduct him to his fellow-sufferers, who have "come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

## DEPARTED FRIENDS.

OUR friends who have left us — where are they? We are sure that to them, to whom to live it was Christ, to die will be gain. Where are they? They are where they are perpetually and perfectly blessed, in the immediate vision and enjoyment of God, within the veil, infinitely more happy where they are than where they were. Where are they? Why, they are in the mansions of light and bliss, that are in our Father's house above; in the paradise of God, where they hunger no more, nor thirst any more. They are in the best company, employed in the best works, and enjoying a complete

satisfaction. Where are they? Why, they are where there are no complaints; nothing to interrupt their communion with God, or to cast a damp upon their spirits. Death has done that for them which ordinances could not do; has perfectly freed them from that body of sin and death, which was here their constant burden, and hath set them forever out of the reach of temptation. The spirits of the just are there made perfect beyond the perfection of Adam in innocency, for they are immutably confirmed in it. Where are they? Why, they are where they would be, in their centre, in their element. They are where they longed to be, in that blessed state, towards which, while they were here, they were still reaching forth and pressing forward.

### THE LAND OF THE BLEST.

1 O WHEN the hours of life are past,
And death's dark shade arrives at last,
It is not sleep, it is not death,
'Tis glory opening to the blest.

2 There parted hearts again shall meet
In union holy, calm, and sweet;
There grief find rest, and nevermore
Shall sorrow call them to deplore.

3 The gate of heaven — there, saved from sin,
Will Christ receive his ransomed in,
And each adorned with robes of light,
Like his, divinely fair and bright.

4 And there in songs of endless praise,
With angels bright, their voices raise,
Where light shall beam from every crown,
As suns that nevermore go down.

5 No storm shall ride the troubled air,
No voice of passion enter there;
But all be peaceful as the sigh
Of evening winds, that gently die.

6 For there the God of mercy sheds
His purest influence on their heads;
And gilds the spirits round the throne
With glory radiant as his own.

### DEATH OF AN ONLY SON.

I SINCERELY sympathize with you (says Dr. Erskine, in a letter to a friend) on your heavy and unexpected trial. I have drank deep of the same cup: of nine sons, only one survives. From what I repeatedly felt, I can form an idea what you must feel in having so promising an only son taken from you. I cannot, I dare not say, "Weep not." Jesus wept at the grave of Lazarus, and surely he allows you to weep; surely there is a "need be" that you feel heaviness under such a trial. But O, let hope and joy mitigate your heaviness. I know not how this, or a former trial, shall work together for your good; but it is enough that God knows. He who hath said, "*All* things shall work together for good to them that love God," excepts not from

this promise the *sorest* trial. You devoted your son to God; you cannot doubt that he accepted the surrender. If he has been hid in the chambers of the grave from the evil of sin, and from the evil of suffering, let not your eye be evil when God is good. What you chiefly wished for him, and prayed for on his behalf, was spiritual and heavenly blessings. If the greatest thing you wished for is accomplished at the season and in the manner infinite wisdom saw best, refuse not to be comforted; you know not what work and joy have been waiting for him in that world where "God's servants shall serve him."

Should you sorrow immoderately, when you have such ground of hope that he and his other parent are rejoicing in what you lament? I know that nature will feel; and I know that suppressing its emotions, in such cases, is not profitable either for soul or body; but I trust that, though you mourn, God will keep you from murmuring, and that you shall have to glory in your tribulation, while the power of Christ is manifested thereby.

Read the 124th Hymn, "Hear what the voice from heaven declares."

Read the 125th Hymn, "When those we love are snatched away."

## THE DEAD IN CHRIST.

By Bishop Doane.

LIFT not thou the wailing voice;
Weep not, 'tis a Christian dieth;
Up, where blessed saints rejoice,
Ransomed now, the spirit flieth.

High in heaven's own light he dwelleth;
Full the song of triumph swelleth;
Freed from earth, and earthly failing,
Lift for him no voice of wailing!

Pour not thou the bitter tear!
  Heaven its book of comfort op'neth,
Bids thee sorrow not, nor fear,
  But as one who always hopeth.
Humbly here in faith relying,
Peacefully in Jesus dying;
Heavenly joy his eye is flushing, —
Why should thine with tears be gushing!

They who die in Christ are blest, —
  Ours be then no thought of grieving:
Sweetly with their God they rest;
  All their toils and troubles leaving.
So be ours the faith that saveth;
Hope, that every trial braveth;
Love, that to the end endureth,
And through Christ the crown secureth.

## ON THE LOSS OF A CHILD.

I SINCERELY sympathize with you on the loss of your child; but do not suffer your spirits to sink. Remember the tenure on which all human enjoyments are held, the wisdom and sovereignty of their great Author, and the gracious promises afforded to true Christians, that "*All* things

shall work together for good to them that love God."

Remember, also, the many blessings which a kind Providence still allows you. Ought you not to rejoice that your affectionate companion in life is spared, and that though your child is snatched from your embraces, he has escaped from a world of sin and sorrow? The stamp of immortality is placed on his happiness, and he is encircled by the arms of his compassionate Redeemer. Had he been permitted to live, and you had witnessed the loss of his virtue, you might have been reserved to suffer still severer pangs. A most excellent family in our congregation are now melancholy spectators of a son dying at nineteen years of age, a victim to his vices. They have frequently regretted he did not die several years since, when his life was nearly despaired of in a severe fever. "Who knoweth what is good for man all the days of his vain life, which he spends as a shadow?"

Read the 127th Hymn, "As the sweet flower that scents the morn."

### DEATH OF AN INFANT.

HARK! how the angels, as they fly,
Sing through the region of the sky,
Bearing an infant in their arms,
Securely freed from sin's alarms!

"Welcome, dear babe, to Jesus' breast,
Forever there in joy to rest;
Welcome to Jesus' courts above,
To sing the great Redeemer's love.

'We left the heavens and flew to earth,
To watch thee at thy mortal birth;
Obedient to thy Savior's will,
We staid to love and guard thee still.

"We, thy protecting angels, came
To see thee blessed in Jesus' name;
When the baptismal seal was given,
To mark thee, child, an heir of heaven.

"When the resistless call of death
Bade thee resign thy infant breath, —
When parents wept, and thou didst smile, —
We were thy guardians all the while.

"Now with the lightning's speed we bear
The child committed to our care;
With anthems such as angels sing
We fly to bear thee to our King."

Thus sweetly borne, he flies to rest;
We know 'tis well — nay, more, 'tis best;
When we our pilgrim's path have trod,
O, may we find him with our God!

## ON THE LOSS OF A WIFE.

I HAVE just been informed of the loss of your dear wife. She was mortal, but she is now become immortal. Should this cause you to grieve immoderately? O that I was where she is now! —

"Safe landed on that peaceful shore,
Where pilgrims meet to part no more."

She was once a mourning sinner in the wilderness, but is now a glorified saint in Zion. The Lord has become her everlasting light, and the "days of her mourning are ended." Does this overwhelm you? She was once afflicted with bodily pains and weakness, encompassed with family cares, and harassed with a crowd of anxious, needless fears; but she is now at her Father's house, and Jesus has wiped away all tears from her eyes, and freed her in a moment from pain, and care, and fear, and want; and shall this make you sorrow as those who have no hope?

You have not left your wife; she has only left you for a little moment,—left her husband on earth, to visit her Father in heaven,—and expects your arrival there soon, to join her hallelujahs for redeeming love. And are you still weeping? weeping because your wife can weep no more! weeping because she is happy! eternally, gloriously happy! weeping because she is joined to the blessed assembly, where all are kings and priests! weeping because she is where she would be, and where she longed to be, eternally! The Lord Jesus has called her home to his kingdom, to draw your soul more ardently thither; he has broken up a cistern to bring you nearer, and keep you closer, to the overflowing fountain of all felicity.

'Tis finished! the conflict is passed,
The heaven-born spirit is fled;
Her wish is accomplished at last,
And now she's intombed with the dead.
The months of affliction are o'er,
The days and nights of distress;

We see her in anguish no more —
She has found a happy release.

No sickness, or sorrow, or pain,
Shall ever disquiet her now;
For death to her spirit was gain —
Since Christ was her life when below.
Her soul has now taken its flight
To mansions of glory above,
To mingle with angels of light,
And dwell in the kingdom of love.

The victory now is obtained;
She has gone her dear Savior to see;
Her wishes she fully has gained —
She's now where she *longéd* to be.
Then let us forbear to complain
That she has now gone from our sight;
We soon shall behold her again,
With new and redoubled delight.

## DEATH OF FRIENDS.

FRIEND after friend departs!
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest.

Beyond the flight of time,
Beyond the reign of death,
There surely is some blesséd clime
Where life is not a breath,

Nor life's affections transient fire,
Whose sparks fly upward and expire.

There is a world above,
Where parting is unknown —
A long eternity of love,
Formed for the good alone.
And faith beholds the dying here
Translated to that glorious sphere.

Thus star by star declines,
Till all are passed away;
And morning high and higher shines,
To pure and perfect day.
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

### HAPPINESS OF HEAVEN.

ALL the religious experience of earth affords but a faint emblem of the bliss of heaven. The delight that Christians now experience kindles into rapture at the thought of the richer delight that awaits them above. Among the children of God in heaven, (all happy,) the degree of happiness may vary, for it depends on the capacity of enjoyment possessed by each; and this, again, upon improvement of character, and of talent, and of trust; and, therefore, they who have prepared most for heaven will be most happy in heaven. Saints in heaven are perfectly happy, because perfectly holy. Here they taste of the streams that flow from the infinite fulness of their Father and their God;

there they will have come to the fountain itself. Have they here received, now and then, a bunch of grapes from the better Canaan? there they will have free and full access to the tree of life that is in the paradise of God. Here they have many a troubled, many a stormy, and many a cloudy day; there every storm and peril is past; and having entered through the gates, into the city, all is peace, triumph, and perfection. There they shall have everlasting joy and gladness; and sorrow and sighing, and clouds and shadows, having forever fled away, they shall abide under a cloudless sky in regions of eternal bliss. If every step here is through a vale of tears, there it is through a land of pure delights. In the house of their Father above they shall hunger no more, nor thirst any more; neither shall the sun light on them, nor any heat. And if any recollection of former sufferings remain, it will only serve to enhance their enjoyment and augment their wonder, as they view the intricate mazes through which divine wisdom conducted them. Our happiness will be made complete by beholding the brightness of the Father's glory, in the vision of which we shall rejoice with joy unspeakable and full of glory, by the presence of our Lord and Savior Jesus Christ. Yes, there we shall see the Savior—our Friend, our Priest, our Sacrifice, our All. There we shall love him in return for all his infinite love, and bless and worship him with a growing adoration and dilating gratitude forever and ever. It will indeed be heaven to see him as he is, and love with a passion like his. O, that exquisiteness of joy! those gushes of pure, perennial bliss, which the saints will experience in singing praises and songs of deliverance to God and the Lamb forever! O, what

rapture, to be engaged in penetrating the mysteries of Providence, in listening to the music of the spheres, and the jubilee of the universe; in gazing with untold ecstasy on the face of God and the Lamb, and deriving from Him, who is the sea of light and love, fulness of joy and pleasures forevermore! But eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath laid up for them who love him.

Read the 199th Hymn, "There is a land of pure delight."

Read the 28th Hymn, "With joy shall I behold the day"

### HEAVEN.

LIGHT, peace, and joy, and righteousness,
Are there in sinners seen,
Washed in the Savior's precious blood,
Holy, pure, and clean.

Who would not be with Christ, the Lord,
Victorious over sin?
Who would not leave all here to dwell
In bliss — in heaven with him?

O, fit me for that brighter world,
Unworthy though I be;
Yet never was that one cast out
Who came by *faith* to thee.

## ETERNITY.

ETERNITY is the brightest jewel in the triumphant believer's crown. Eternity makes heaven a heaven indeed. If the Christian's life here, instead of being crowned with numerous blessings, were but one scene of distress, yet with eternal life as his portion, how short would be the sorrow! how long, how lasting the joy! how short the pain! how endless the delight! how few the moments of grief and conflict! how many the ages of triumph and bliss! Earth you cannot have long, but heaven you may have forever. Here you cannot long enjoy even the poor fading pleasures of time, but there you may possess a whole eternity of blessedness. How blissful the thought of eternity must be to those happy spirits that have entered "the heavenly rest"!—"this pure, unbounded happiness, this world of bliss, and light, and joy forever"! Infinite ages shall roll away, vast eternity still glide along; but not one sorrow will they know, not one sigh will escape their hearts, not one tear drop from their eyes, not one joy will they lose, not one passing cloud will bedim their day. In Emanuel's land will they ever dwell; still will they enjoy the blessings of their Father's love and of their Redeemer's favor in the highest perfection, nor ever fear the loss of what they have. ETERNITY is the measure of their bliss. And what is eternity? Who can describe it? who can comprehend it? None. Were the house you inhabit to be filled with the finest sand, and then emptied so slowly that but the smallest grain should be taken out once in ten thousand years, how many millions of ages would pass away before

the last grain were removed! Yet, compared with eternity, those countless years would be like the twinkling of an eye. Again: were the mighty seas, which dash their waves upon so many shores, to be suddenly changed into one mass of ink, and then to be employed in numbering down figures, and the least figure to signify a million of years, what countless ages would be numbered down before the seas were emptied! yet he who wrote the last figure might say, "These ages are not eternity; they are nothingness itself compared with that — less than one drop to all the sea, less than one moment to all those infinite years; they are like a tale that is told, or a sigh that is forgotten. Once more: were this vast world one mass of sand, and were God to create as many worlds as there might be grains of sand in this, and were he then to commission an angel to destroy them all by removing grain after grain, yet so slowly that he should remove but one grain in a million of years, what millions, and millions, and millions of years, beyond all thought and conception, would pass away before one world was thus destroyed! and O, how many, before all these numbers were! What an eternity would be here! An eternity? No, not a *moment* compared with it. Sand after sand would be removed, though at so infinitely slow a rate; world after world would be destroyed, and the angel would finish his task — but finish not eternity. *Eternity would be eternity still.* One grain of sand would bear some proportion to these numberless worlds, one moment to these countless millions of ages, but all these would bear none to eternity; when they were past, it would still be "beginning, rather than beginning to begin." And had we lived through these inconceivably countless years, when

we had seen them pass, and even pass a thousand years over, we might still say, "But a *moment* of eternity is passed." Beyond ages that we might almost deem an eternity, other eternities would rise in endless succession. Such is the "forever" of heaven. And this eternity is yours, and it is mine; and in this we must live either in happiness or misery

Be this, then, our great business here,
With holy trembling, holy fear,
To make our calling sure,
God's utmost counsel to fulfil,
And suffer all his righteous will,
And to the end endure.

Thus doing, we shall be received into heaven with the glorious testimony of our Lord, "WELL DONE, GOOD AND FAITHFUL SERVANT; ENTER INTO THE JOY OF THE LORD."

## THE HOLY CITY.

ORIGINAL.

Rev. xxi. 11–27.

HOLY city, endless glory
Floods thy courts with heavenly light,
Far above the glittering crystal,
Dazzling stones, or suns more bright.
Lofty walls of polished jasper,
Gates of solid pearl, are thine;
Streets of gold, as glass transparent,
God the temple and the shrine.
There the saved of all the nations
Shall in bliss forever dwell;
Kings to it shall bring their glory,
And its honor nations tell.
In the book of life, the written,
Saved through Christ, as heirs shall come,
Ever blessed of the Father,
Welcomed to their glorious home.

Holy Father, wilt thou hearken?
Answer to thy children's prayer:
By the cross of our dear Savior,
By the ransom purchased there,
By thine own forgiving mercy,
Pardoned, blessed, O, do thou bring
Us all to thy holy city,
There to praise thee, God and King.

# Appendix.

As this book may be extensively used by Sunday school teachers, and as the subject of baptism is one (especially in country Sunday schools) in reference to which very unscriptural notions are entertained, the author has thought proper to append here the following short Address on the subject, written and delivered by himself, some years ago, to the school under his charge. The poetical address, that follows, is from the pen of an English lady, and is very beautiful and appropriate.

## AN ADDRESS TO SUNDAY SCHOLARS IN RELATION TO BAPTISM.

MY Young Friends: I intend to address you, this morning, on the subject of baptism. As the rite is one of a very solemn character, it is important that you should well understand it. In speaking to you on the subject, therefore, I will endeavor to suit my language to your capacities, and to express myself as plainly as possible. Let me have your serious attention then for a short time; and may God bless what I shall say, to your good.

You will understand then, dear children, that baptism is the appointed way of admission into the church — the *door* of admission, as it were. The church is a visible society of faithful people — of

those who profess to live after the example of Christ. Now, in order for persons to get into this society, they must be baptized. And the reason why they must receive the rite is, because Christ has enjoined it upon all his followers. He himself submitted to it, and did so mainly to set an example of obedience to God's commands. Indeed, he has intimated that unless we receive the ordinance we cannot be saved — that is, when the same can be had, and is wilfully neglected. "He that believeth and is *baptized*," says the Savior, "shall be saved." "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God." You see, then, how *important* the rite is, and how *dangerous* it is to neglect it. I hope that such of you, therefore, as have not yet been baptized will think seriously of the subject, and endeavor to prepare yourselves as soon as possible for the due reception of the ordinance; and thus introduce yourselves into the family of God, and become partakers of all the blessings and privileges of the gospel.

By baptism, children, we enter into covenant — into agreement with God. Now, what the nature of this is, you doubtless all know. God agrees, on his part, to wash away all our sins, to renew and purify our hearts by the Holy Ghost, to admit us into his church militant here upon earth, to entitle us to all its glorious blessings and privileges, and finally to take us into his church triumphant in heaven. We, on our part, agree to separate ourselves from this wicked world, to renounce its sinful pleasures and pursuits, and to live soberly, righteously, and godly in the world; to manifest to the world about us, by the purity and holiness of our lives, that we are indeed "the sons and

daughters of the Almighty" — a peculiar people, bound by *baptismal* obligations to devote ourselves wholly to his service, and to let our light shine to his praise and glory.

Such is the nature of the agreement between God and baptized persons. And a most solemn one it is; on which account it should not be entered into rashly or inconsiderately. Before individuals receive baptism, therefore, they should carefully consider the nature of its obligations, and sincerely determine to live in strict accordance with the same. For unless they do so, unless their lives correspond with their profession, unless they approve themselves Christ's faithful soldiers and servants, their baptism will be of no advantage to them, but, on the contrary, will only add to their condemnation.

Hence it is that the church requires suitable qualifications on the part of those who thus offer themselves as candidates for this ordinance. What these are, I will now proceed to tell you.

The qualifications alluded to are *repentance* and *faith*. Persons coming to be baptized must come with penitent hearts — with hearts deeply sensible of their sinfulness, and of their need of forgiveness, and they must be determined to live in strict obedience to the will of God. They must be willing to renounce all the sinful pleasures and practices of the world, to place their affections supremely upon God and heaven, and not only to be harmless and blameless in their lives, but to let their light shine to the praise and glory of the divine grace. And when they present themselves before the minister of God for baptism, they must, in the presence of God and the congregation of his people, make an open confession of their faith in him, and of their desired devotion to him and in his service; being

willing to enlist under his banners against sin, the world, and the devil, and to continue his faithful soldiers and servants to their life's end. When they are ready to do this, — when they are ready to make the full surrender of themselves, soul and body, to God, and solemnly to pledge themselves to the performance of his will, — then it is that they are qualified to be baptized, and to be admitted into the family of God. And then baptism is of real advantage to them, inasmuch as it confers upon them all the blessings and privileges of the covenant of grace in Christ Jesus. "Sprinkled with the baptismal water, all their sins are washed away, the grace of adoption descends upon them, and they are received as the children of God; born of God — born of water and of the Spirit — regenerated, forgiven, washed, sanctified, the heirs of eternal glory."

From what has been said in reference to the subject of baptism, you must have perceived, my dear young friends, that its privileges are great, and that the responsibilities imposed upon its recipients are very solemn. As the majority of you have already received the ordinance, I shall now make a few remarks of a practical character, by way of appropriate conclusion.

And how can I better commence than in the words of the apostle — "Beloved, now are ye the children of God," "the sons and daughters of the Almighty," privileged to look up to him as to a Father — *the Spirit* in your hearts witnessing with your spirit that ye are his children, and disposing you at all times to approach him with filial love and confidence, and to cry, "Abba, Father"? What a privilege this! especially when connected with the fact, that if children, then "heirs," heirs with

Christ of all the glories and felicities of heaven. Truly may we exclaim with the apostle, "What manner of love is this that the Father hath bestowed upon us!" "O, the height, and depth, and length, and breadth of the love of God! how unfathomable his love! how great his goodness!"

My dear young friends, can any of you think of this amazing love and condescension of your heavenly Father towards you, without feeling prompted to give utterance to sentiments of a character similar to what is expressed in your Sunday School Hymn?

"Great God, and wilt thou condescend
To be our Father and our Friend?
Poor children we, and thou so high —
The Lord of earth, and air, and sky.

"Art thou our *Father!* Let us, then,
Be obedient children unto thee;
And strive in word, and deed, and thought,
To serve and please thee as we ought."

Yes, children, let such indeed be your conduct. "Be followers of God, as dear children," and "walk worthy of the vocation wherewith ye are called." "Live as children of light," and let "your light so shine, that others, seeing your good works, may glorify your Father which is in heaven." Bearing on your foreheads the cross of Christ, the emblem of your religion, let "HOLINESS TO THE LORD" be visibly inscribed there, as well as upon all your conduct. Put on "holiness as a garment, and array yourselves in the vesture of righteousness." Let the lovely image of your Savior be formed in your souls, and shine resplen-

dent in your characters. Like him, as you increase in stature, increase in grace and wisdom, and adorn his doctrine in all things. Yes, and let the CROSS, the token of your profession, which you bear on your brow, be your glory and your boast; and ever fight manfully, and as good soldiers, the fight of faith, looking unto Jesus, the Captain of your salvation, for strength and ability to do so.

Strong in the Lord of hosts,
And in *his* mighty power,
Who in the strength of *Jesus* trusts
Is *more* than conqueror.

Stand then in *his great might*,
With *all his* strength endued;
And take, to arm you for the fight,
The panoply of God.

Thus do, my young friends; and then, when ye shall have "fought the fight, and have finished your course," it shall be your happy privilege to receive that "crown of righteousness," which God hath promised to those who serve him; as well, also, the joyful commendation, "Well done, good and faithful servants, enter into the joy of your Lord." May this be the happy privilege of all present.

### ADDRESS TO ONE WHO HAS JUST BEEN BAPTIZED.

CHRISTIAN soldier, on thy brow
Rests the seal of glory now;
Thou art offered at the shrine
Of thy Savior's love divine;

Thou art entered for the strife,
Glorious fight for crown and life;
Raised from death, from wrath, and sin,
Raised to conquer all through Him.
Christian soldier, thine must be
One deep strife for mastery;
For that sign of love will bring
Foes around thee, swift of wing —
Powers of darkness, strong and wild,
Foes who hate thee, Christian child;
Ever near thee, gazing now
On that fair and holy brow,
Hating with a lost one's hate,
Armed with death and power they wait;
Armed with terror's sword, I see
Enemies to God and thee.

Christian soldier, thou must fight
'Neath that banner morn and night;
Thou must watch, a soldier true,
In the lists of heaven and you.
Fight and conquer, strive and win;
War with Satan, wrath, and sin;
War with death, for Christ will save
Thee from terror, from the grave.
Trust in greater strength than thine;
Victory waits thee — love divine.
*Here* thy path is cold and drear,
Sin, temptations, all are near;

Here an everlasting fight
'Gainst the power of woe and night;
But thy weapons, firm and sure,
Will from age to age endure;
Given when the darkness lay
On Mount Calvary, that day
When a weeping world could see
There the sinner saved and free;
Given by a bleeding Lord,
Dipped in fountains of his blood.

Christian soldier, triumph now,
Gaze in faith upon that brow;
There the crown of thorns behold,
Ransomed not by pearls or gold.
Ransomed one, look up and see
Who hast died to set thee free;
View thy foes all trembling stand,
Shrinking from an angel band
That surround the dying one —
God's almighty, suffering Son.
See! they dare not meet thee now,
As at Jesus' feet you bow:
See! they leave thee, backward fall,
As you whisper, *Christ is all.*
Fear them not — thy fight and strife
Is for everlasting life!
Faith can show me thy fair hair,
Crowned with glory, bright and fair;

Radiant wings, and lips which sing
Ever to thy heavenly King.
Forth then, soldier, on thy way
To the realms of perfect day!
Forth then, Christian soldier, go
On thy narrow path below!
Soon this checkered life will end,
Soon thou'lt meet a changeless Friend,
Short the time, and all will prove
Peace, and joy, and endless love.
Go, rejoicing on thy way,
Triumphing with seraph's lay;
Bidding all thy foes begone,
Strong in Christ, young Christian, on!
Girt with power, as a sword,
Born to conquer in thy Lord.

Since the publication of "The Companion," the author has deemed it proper to enlarge and to otherwise improve the work. In its present form he flatters himself that its usefulness will be much increased, and that it will continue to merit the approbation of the Christian public. Upon examination of its pages it will be found that it can now be used with much comfort and edification by the Christian, not only in the chamber of the sick, but by himself in private. May the divine blessing ever accompany its perusal.

# Miscellaneous.

## THE YOUNG.

I WOULD speak affectionately to you who are in the bloom of your days, and conjure you, "if there be any virtue, and if there be any praise," to "remember your Creator in the days of your youth." Whilst you are still strangers to the seductions of an insnaring world, I would warn you against the evils which will gird you round when you go forth from the peaceful asylums of your childhood, and mix, as you unavoidably must, with those who lie in wait to destroy the unwary. I would tell you that there is no happiness but in the fear of the Almighty; that, if you would so pass through life as not to tremble and quail at the approach of death, make it your morning and your evening prayer that the Holy Spirit may take possession of your souls, and lead you so to love the Lord Jesus in sincerity that you may not be allured from the holiness of religion by any of the devices of a wicked generation. You read of a monarch who wept as his countless army passed before him, staggered by the thought that yet a few years and those stirring hosts would lie motionless in the chambers of the grave. Might not a Christian minister weep over you, as he gazes on the freshness of your days, and considers that it is but too possible that you may hereafter give ear to the scorner and the seducer? Thus might the buds of early promise be nipped,

and it might come to pass that you, the children, it may be, of pious parents, over whose infancy a godly father may have watched, and whose opening hours may have been guarded by the tender solicitudes of a righteous mother, would entail on yourselves a heritage of shame, and go down at the judgment into the pit of the unbeliever and the profligate. Let this warning word be remembered by you all: it is simple enough for the youngest; it is important enough for the oldest. You cannot begin too soon to serve the Lord, but you may easily put it off too long; and the thing which will be least regretted when you come to die is, that you gave the first days of existence to preparation for heaven.

## THE BIBLE.

WE are bound to sit down to the study of Scripture with a meek and chastened understanding. We tell the young more especially, who, in the pride of an undisciplined intellect, would turn to St. Paul as they turn to Bacon or Locke, arguing that what was written for man must be comprehensible by man, — we tell them that nothing is excellent out of its place; and that, in the examination of Scripture, then only does Reason show herself noble, when, conscious of the presence of a king, the knee is bent and the head uncovered. *The docility and submissiveness of a child alone befit the student of the Bible;* and if we would not have the whole volume darkened, its simplest truths eluding the grasp of our understanding, or gaining, at least, no hold on our affections, we must lay aside the feelings which we carry into the domains of science and philosophy; not arming ourselves

with a chivalrous resolve to conquer, but with one which it is a thousand fold harder either to form or execute — to yield.

IF we live as Christians, then the Lord will *delight* to hear our requests, our thanksgivings will abound, and "our joy will be full." Our souls will daily become more and more enriched with all spiritual graces and blessings; and we shall not only attain "to the full assurance of hope," but shall ardently long for the period when death shall liberate our spirits, and put them in possession of the felicity of heaven.

COMMUNION with God here is the first dawnings of heaven, the first gladsome appearings of glory; the meridian, the noonday, of happiness is in heaven. When God dwells with the soul, and continues to grant communion, *heaven* is with that soul. Where the king is, there is the court.

GOD is ever ready to grant, and to *exceed* our prayers for promised blessings; and we are our own enemies if we do not ask and expect great things from him, for the merits and through the intercession of his Son, our Lord Jesus Christ.

THOSE trees flourish most and bear the sweetest fruit which stand most in the sun. The praying Christian is nigh to God, and hath God nigh to him, in all he calls upon him for; and therefore his fruit is not only plentiful, but sweet and ripe, whereas he that stands, as it were, in the shade, and at a distance from God, (through neglect of duty,) has but little fruit on his branches, and that green and sour.

AS much as lies in thy power, shun *worldly* company; for much conversation on worldly affairs, however innocently managed, greatly retards the progress of the spiritual life.

WITHOUT perpetual *watchfulness* and *diligence* holiness can never be attained; for the moment we begin to relax in these, we feel inward imbecility, disorder, and disquietude. We will make greater advances in imitating the life of Christ in proportion to the greater violence with which we deny ourselves.

### WORLDLY MINDEDNESS.

IT is our great unhappiness that the soul is always in the senses, and the senses are always upon the world: we converse with the world, we talk of the world, we think of the world, we project for the world; and what can this produce but a worldly frame of mind? We must meditate heavenly things, we must have our conversation in heaven, we must accustom ourselves to inward and heavenly pleasures, if we will have heavenly minds. We must let no day pass wherein we must not sequester ourselves from the world, that we may converse with God and our own souls. This will soon enable us to disdain the low and beggarly satisfactions of the outward man, and make us long to be set free from the weight of this corruptible body, to breathe in purer air, and take our fill of refined and spiritual pleasure.

## HOLINESS OF HEAVEN.

HOW vain must be our hope of entering into heaven, if we have no present delight in what are said to be its joys! A Christian finds his happiness in holiness; and therefore, when he looks forward to heaven, it is the holiness of the scene and association on which he fastens as affording the happiness. He is not in love with an Arcadian paradise, with the green pastures, and the flowing waters, and the minstrelsy of many harpers. He is not dreaming of a bright island where he shall meet buried kinsfolk, and, renewing domestic charities, live human life again in all but its cares, and tears, and partings. "Be ye holy, for I am holy;" this is the precept, attempted conformity to which is the business of a Christian's life, perfect conformity to which shall be the blessedness of heaven. Let us therefore take heed that we deceive not ourselves. The apostle speaks of "tasting the powers of the world to come," as though heaven were to begin on this side the grave. We may be enamoured of heaven, because we think that "there the wicked cease from troubling, and the weary are at rest." We may be enchanted with the poetry of its descriptions, and fascinated by the brilliancy of its colorings, as the evangelist John relates his visions, and sketches the scenery on which he was privileged to gaze. But all this does not prove us on the high road to heaven. Again we say, that, if it be heaven towards which we journey, it will be holiness in which we delight; for if we cannot now rejoice in having God for our portion, where is our meetness for a world in which God is to be all in all, forever and forever?

## TRIALS OF THE CHRISTIAN.

IT is our nature to rejoice when all within and without is undisturbed; the miracle is to "rejoice in tribulation," and this miracle is continually wrought as the believer presses through the wilderness. The harp of the human spirit never yields such sweet music as when its framework is most shattered and its strings are most torn. Then it is, when the world pronounces the instrument useless, and man would put it away as incapable of melody, that the finger of God delights in touching it, and draws from it a fine swell of harmony. Come night, come calamity, come affliction! God still says to his people, as he said to the Jews when expecting the irruption of the Assyrian, "Ye shall have a song as in the night."

THE whole course of a man's life out of Christ is nothing but a continual trading in vanity; running a circle of toil and labor, and reaping no profit at all.

O, LOST to virtue, lost to manly thought,
Lost to the noble sallies of the soul,
Who think it solitude to be alone!
Communion sweet, communion large and high,
Our reason, guardian angel, and our God —
Then nearest these when others most remote;
And all, ere long, shall be remote but these.

GOD, and Christ, and the things of eternity are suited to the soul; they are spiritual, like thy spiritual and better part; and though to a carnal heart

these seem but empty and notional things, yet a child of God tastes more sweetness and comfort in these things than in whatever the world can present unto him. The love of God, the consolations of his Spirit, actings of grace, hopes of glory, — these invisible things, — these are the true riches.

THE whole life of a Christian here on earth is but, as it were, one continued sitting under the hand and pencil of the Holy Ghost, till those first lines and obscurer shadows which were laid in his new birth receive more life, sweetness, and beauty from his progressive sanctification; and this is a being "changed from glory to glory."

WHO can estimate the *blessedness* of a pious soul? Can that soul be unhappy that is full of the Holy Ghost, full of love, joy, peace, &c., &c., those blessed fruits of that blessed Spirit? This soul is a temple of holiness. Here dwells a Deity in his glory. It is a paradise — a garden of God. Here he walks and converses daily, delighted with its fruitfulness. He that hath these things, and aboundeth, is not barren nor unfruitful in the knowledge of our Lord and Savior. He is the Sun, and the knowledge of him the quickening beams that cherish and ripen these fruits. But the soul that lacketh these things is a desert, a habitation of Satan and of unclean things.

TO thee, O Christian, it is given to hold communion with the Creator, to become the friend of the Almighty. Truly your fellowship is with the Father, and his Son Jesus Christ. If it be great and honorable to be near the person and around the throne of an earthly king, how truly

glorious are they whom the King of glory delighteth to honor! The mind never makes nobler exertions, is never so conscious of its native grandeur and ancient dignity, as when holding high converse with its Creator. The heart never feels such unspeakable peace as when it is fixed on Him who made it; as when its affections go out on the supreme beauty; as when it rests upon the Rock of Ages, and is held within the circle of the everlasting arms.

It is some consolation — it is some relief — to open our hearts to men; to tell our sorrows to a friend, who can give us no relief but by mingling his tears with ours. What consolation, what relief, will it then give, to open our hearts and tell our sorrows to that Friend above, who never fails, who sympathizes with us in all our afflictions, and who keeps us as the apple of his eye! Art thou therefore oppressed with the calamities of life? Is thy head bowed down with affliction, or thy heart broken with sorrow? Approach to the altar; go to God; present to him the prayer of thy heart, and he will send thee help from his holy hill. By approaching God we become like God. By devotion on earth we anticipate the work of heaven; we join ourselves beforehand to the society of angels and blessed spirits above; we already enter upon the delightful employments of eternity, and begin the song which is heard forever around the throne of God.

## HOPE THE ANCHOR OF THE CHRISTIAN'S SOUL UNDER TROUBLE.

WHEN tribulation comes, and the crested waves are swelling higher and higher, why should

you expect him to be driven back or swallowed up? Is it the loss of property with which he is visited, and which threatens to shake his dependence upon God? Hope whispers that he has in heaven an enduring substance, and he takes joyfully the spoiling of his goods. Is it the loss of friends? He sorrows not "even as others which have no hope," but is comforted by the knowledge that "them also which sleep in Jesus will God bring with him." Is it sickness? Is it the treachery of friends? Is it the failure of cherished plans, which hangs the firmament with blackness, and works the waters into fury? None of these things move him; for hope assures him that his "light affliction, which is but for a moment, worketh for him a far more exceeding and eternal weight of glory." Is it death, which, advancing in its awfulness, would beat down his confidence, and snap his cordage and send him adrift? His hope is a hope full of immortality; he knows "in whom he hath believed, and is persuaded that he is able to keep that which he hath committed unto him against that day." And thus, from whatever point the tempest rages, there is a power in that hope which God hath implanted of holding fast the Christian, and preventing his casting away that confidence which hath great recompense of reward. We can bid you look upon him when, on every human calculation, so fierce is the hurricane, and so wrought are the waves into madness, there would seem no likelihood of his avoiding making shipwreck of his faith. And when you find that, in place of being stranded or ingulfed, he resists the wild onset, and, if he do not for the moment advance, keeps the way he has made, O, then we have an easy answer to give to inquiries as to the

causes of this unexpected steadfastness. We do not deny the strength of the storm and the might of the waters; but we tell you of a hope which grows stronger and stronger as tribulation increases; stronger, because sorrow is the known discipline for the enjoyment of the object of this hope; stronger, because the proved worthlessness of what is earthly serves to fix the affections more firmly on what is heavenly; stronger, inasmuch as there are promises of God, which seem designed on purpose for the season of trouble, and which, when grasped by faith, throw new vigor into hope. And certainly, if we may affirm all this of the hope of a Christian, there is no room for wonder that he rides out the hurricane; for such hope is manifestly an anchor of the soul, and that, too, sure and steadfast.

## ASSURANCE.

WHILST it is the business of a Christian minister to guard you against presumption, and an uncalculating confidence that you are safe for eternity, it is also his duty to rouse you to a sense of your privileges, and to press on you the importance of ascertaining your title to immortality. We think it not necessarily a proof of Christian humility that you should be always in doubt of your spiritual state, and so live uncertain whether, in the event of death, you would pass into glory. We are bound to declare that Scripture makes the marks of true religion clear and decisive, and that, if we will but apply faithfully and fearlessly the several criteria furnished by its statements, it cannot remain a problem, which the last judgment only can solve, whether it be the broad way or the

narrow in which we now walk. But, nevertheless, the best assurance to which a Christian can attain must leave salvation a thing chiefly of hope. We find it expressly declared by St. Paul to the Romans, "we are saved by hope." And they who are most persuaded, and that, too, by scriptural warrant, that they are in a state of salvation, can never declare themselves, except in the most limited sense, in its fruition or enjoyment, but must always live mainly upon hope, though with occasional foretastes of coming delights. They can reach the conclusion — and a comforting and noble conclusion it is — that they are justified beings, as having been enabled to act in faith on a Mediator. But whilst justification insures them salvation, it puts them not into its present possession. It is thus again that St. Paul distinguishes between justification and salvation, saying of Christ, "Being now justified by his blood, we shall be saved from wrath through him." So that the knowing ourselves justified is the highest thing attainable on earth; salvation itself, though certain to be reached, remaining an object for which we must hope and for which we must wait.

## ELECTION.

WHEN God decrees an end, he decrees also the means. If, then, he have elected me to obtain salvation in the next life, he has elected me to the practice of holiness in this life. Would I ascertain my election to the blessedness of eternity? It must be by practically demonstrating my election to newness of life. It is not by the rapture of feeling, and by the luxuriance of thought, and by the warmth of those desires which descriptions of

heaven may stir up within me, that I can prove myself predestined to a glorious inheritance. If I would find out what is hidden, I must follow what is revealed. The way to heaven is disclosed. Am I walking in that way? It would be poor proof that I were on my voyage to India, that, with glowing eloquence and thrilling poetry, I could discourse on the palm groves and the spicy isles of the East. Am I on the waters? Is the sail hoisted to the wind? and does the land of my birth look blue and faint in the distance? The doctrine of election may have done harm to many, but only because they have fancied themselves elected to the end, and have forgotten that those whom Scripture calls elected are also elected to the means. The Bible never speaks of men as elected only to be saved from the shipwreck; but as elected to tighten the ropes, and hoist the sails, and stand to the rudder. Let a man search faithfully; let him see that, when Scripture describes Christians as elected, it is as elected to faith, as elected to sanctification, as elected to obedience; and the doctrine of election will be nothing but a stimulus to effort. It cannot act as a soporific. It cannot lull me into security. It cannot engender licentiousness. It will throw ardor into the spirit, and fire into the eye, and vigor into the limb. I shall cut away the boat, and let drive all human devices, and gird myself, amid the fierceness of the tempest, to steer the shattered vessel into port.

WITH God there is no freeman but his servant, though in the galleys; no slave but the sinner, though in a palace; none noble but the virtuous, if never so basely descended; none rich but he that possesseth God, even in rags; none wise

but he that is a fool to himself and to the world; none happy but he whom the world pities. Let me be free, noble, rich, wise, happy, to God; I care not what I am to the world.

PRAYER moves the hand that moves all things. If we have the ear of God, we are sure of the hand of God. O, then, pray for the Holy Ghost — the spirit of prayer! Without him we are without love, without humility, without fervor, without spirituality. It is when "we pray always with all prayer and supplication in the spirit," — it is then that we pray heartily and effectually. Then it is that the love of God will dwell richly with us, and that we will shine in all the beauties of holiness, reflecting the image of Him with whom we are in the habit of constant intercourse and communion. We will be "holy in all manner of conversation," and "be fruitful in every good word and work," living not to ourselves, but to Him who died for us and rose again.

AS Christ is our Savior and Intercessor, we can now come with boldness to the throne of grace, and address God with all the confidence of children.

Yes, Christian, thou hast been redeemed by the precious blood of Christ, and thou art now privileged to approach God as a reconciled Father and Friend. Pray, then, in faith. Consider thy great High Priest. Think of the virtue of his blood and the prevalency of his intercession. Come, then, with holy confidence. Never canst thou know the inexhaustible love of thy Savior. Believe him, therefore; confide in him; be a constant suppliant at his throne of grace. Cast all thy burden upon him also, and be at peace. *For*

*thou art as much the object of his tender love and care as if thou wert his lone child in the wide universe of nature.* Wherefore fear not, but believe.

THE Savior mingles his own prayers with ours. He joins with us, and, as it were, petitions that our petitions be received. He adds the virtue of his merits to our prayers; and this, as incense, sweetens and makes them acceptable; and this was typified by the legal service. While the people under the law were praying without, the priest offered incense within; answerable to which Christ offers incense to sweeten our prayers, and to make them ascend as a delightful odor before God.

### WORTH OF THE SOUL.

IT will prove the worth of the soul to consider that amazing *elevation of glory* to which it will be advanced, or that dire extremity of woe in which it will be plunged, hereafter. Soon as the few years allotted for its education and trial here on earth expire, if grace and the offers of salvation have been duly accepted and improved, it will gain admission into the city of the living God, where shines an everlasting day; where every thing is removed forever that might tend to excite fear, or for a moment to impair the completeness of felicity. And whilst the soul possesses a magnificent habitation, eternal in the heavens, the company with which it will be associated in excellency far surpass all the glories of its place of abode. Man, by revolting from God, was banished from any commerce with the glorious spirits that people the invisible world. But when the designs of grace are accomplished in the soul, it becomes a partaker

of all the invaluable privileges and dignities of the angels. It is clothed with a brightness of glory refulgent as the sun; it is raised to such degrees of excellency as exceed our highest reach of thought; every defect and blemish inherent in its present condition is done away, and its moral perfections surpass in splendor the outward beauty with which it is arrayed. Now, if we estimate the grandeur of a person from the exalted station he is born to bear, and the possessions he shall one day call his own, how great must the worth of the soul be judged, which, unless ruined by its own incorrigible sinfulness, is to inherit the riches of eternity; to stand before the throne of Jehovah, on a rank with angels; to drink of rivers of pleasure which are at his right hand forevermore!

It is, on the other hand, evidence equally strong of the value of the soul, though, alas! of a very melancholy and distressing kind, with which the Scripture account of the *extreme misery* it must suffer, if it perish, furnishes us. If it is not counted worthy to be admitted, through the Savior's mediation, into glory, sad, sad alternative! Its doom, like the sentence pronounced on some offender of great dignity, whose distinction serves only to inflame his guilt, is full of horror. It is cut off from all communion with God, removed to an inconceivable distance, separated by an impassable gulf. It must have him for the avenger of its crimes, in comparison with whose strength all created might is weaker than a new-born babe. That arm is to be stretched forth against it which shoots the planets in their rounds, and taketh up the isles as a very little thing. The soul that perishes is to suffer the punishment prepared for the devil and his angels; to suffer punishment, the

very same in kind with that of Satan, whose business, whose only joy, ever since his fall from heaven, has been to defeat, if it were possible, all God's designs of grace; to undermine his kingdom, and tread his honor in the dust; who has already seduced souls without number, and who will go on in his course of treason and enmity against God till the day of executing full vengeance on him is come. Though not in equal torment, yet in the same hell with this execrable being, is the soul that perishes to endure the wrath of God.

Whether we regard, therefore, the felicity or the ruin which the soul of man in a few fleeting years must experience, we will find it hard to determine which of the two most forcibly bespeaks its grandeur.

These evidences, obvious to every eye which reads the Bible, prove, in a manner not to be questioned, *that the poorest beggar carries greater wealth in his own bosom, and possesses a higher dignity in his own person, than all the world can give him.* The SOUL, that enables him to think and choose, surpasses in worth all that the eye ever saw or the fancy ever imagined. Before one such immortal being all the magnificence of the natural world appears diminutive, because transitory. All these things wax old as doth a garment, and all the works of nature shall be burned up; but the years of the soul, its happiness or its woe, like the unchangeable God, its Creator, endure forever.

From these evidences it will be perceived that the schemes which engage the attention of statesmen and mighty kings, nay, even the delivery of a nation from ruin or slavery, *are trifles when set in competition with the salvation of a single soul.* Evident also will be the propriety of that astonishing

assertion, that in heaven, the seat of glory, and among angels, whose thoughts can never stoop to any thing little, "there is joy over one sinner that repenteth." And it will be seen, too, why our merciful Father is at so much pains (if the expression may be used) to awaken the children of men into a just concern for the salvation of their souls; why the warnings he gives them are so solemn, his calls so repeated and pressing, and his entreaties so affectionate. All these things follow as the just and natural conclusions from the matchless excellency of the soul.

THE examples of a mature virtue are very few; and the love of God and of goodness in the bosoms of most Christians suffers such an alloy and mixture, that it is no wonder at all if so imperfect a state breed but very weak and imperfect hopes, very faint and doubtful joys.

WE may as well hope to support and increase the health and strength of the body without food or exercise, as that of the soul without meditation and prayer. We may as soon conquer our enemies without discipline, hardship, and exertion, as master our corruptions and become virtuous without spiritual watchfulness and contention. There is, indeed, force and efficacy enough in the word of God to enlighten the mind and purify the heart, if we would but frequently and seriously read and meditate it. The grace of the Spirit is sufficient to conquer our corruptions, and strengthen and establish us in faith and obedience, if we would but earnestly and frequently pray for it, and cherish and improve it when obtained.

But if we do not watch, if we do not meditate,

if we do not pray; if we expose ourselves to a vain and trifling conversation; if we indulge the body all the ease it is inclined to, and put ourselves upon no duties, practise no discipline that we have reluctance to, — it is not to be wondered at if our virtue be weak and sickly, if our performances be cold and unedifying, our faith weak, our affections low and grovelling, our faith unsteady and unprofitable, our religion destitute of true pleasure, and our latter end of any rational comfort or well-grounded confidence.

THE Lord feasts the saints — feasts them with manna from heaven — with angels' food. His divine truths are delicacies, sweeter than honey or the honeycomb to the renewed soul. He gives his children sweet intimations of his love; peace that passes all understanding; joy unspeakable and full of glory. The *full* fruition of these joys are reserved for heaven; yet some *drops* fall from those rivers of pleasure that are at his right hand to refresh us in our pilgrimage. He conveys to us in this wilderness some *clusters* of grapes and figs; though we must stay for a *full vintage* till we come to Canaan. Some of our Master's joy enters us here; but there we shall bathe ourselves in an immense ocean of pleasure and sweetness to all eternity.

THUS solid indeed is the happiness of the saints, that in the lowest condition it remains the same. In disgraces, in caves, in prisons, and chains, — cast them where you will, — still they are happy. A diamond in the mire, sullied and trampled on, yet still retains its own worth.

### PLEASURES OF RELIGION.

THE pleasure of the religious man is an easy and portable pleasure, such a one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one is like a traveller's putting all his goods into one jewel; the value is the same, and the convenience greater. — *South.*

### RECOLLECTION IN RELIGION.

RECOLLECTION is the life of religion. The Christian wants to know no new thing, but to have his heart elevated more above the world, by secluding himself from it as much as his duties will allow, that religion may effect its great end, by bringing its sublime hopes and prospects into more steady action on the mind. — *Cecil.*

### RELIGION.

TAKE away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves. — *Tillotson.*

LIFE, like every other blessing,
Derives its value from its use alone:
Not for itself, but for a nobler end,
The Eternal gave it; and that end is virtue.

## ELIZA M——.

THE young lady whose death is here narrated was placed in that rank of life in which an opportunity is possessed for following the gayeties of the world.

"Before it pleased God to engage her attention to the great concerns of a future state, she was in some danger of being too much captivated with the fascinating splendor of gay and polite life. The death of a relation was the means, in the hands of God, of leading her to see, in a just light, the vanity of the world. This event produced such sensations and reflections in her mind as had the most salutary tendency. She began to be apprehensive, from the precarious state of her health, that she had no reason to expect a long continuance here. Death, at that time, appeared to her with a most *dreadful* aspect, because she knew herself to be a sinner, and not in a state of reconciliation with God.

"The pardon of sin, the sanctification of her nature, and a disposition suited to the heavenly world, she was fully convinced were necessary to future happiness. For many youthful follies she stood self-condemned; and though she did not make known her inward disquietudes to any one, she had for some time sore conflicts in her own breast. She sought relief from God only, pouring out her requests before his throne for that mercy which is never denied to those who sincerely ask it in the name of Jesus. He who hath said, 'I love them that love me, and those that seek me early shall find me,' was pleased to manifest himself to her in so gracious a manner as at once to remove her disquieting fears, and establish her mind in

hope and tranquillity. She was enabled to say, with humble confidence, 'I am weak indeed, but Christ is strong; I am poor, but he is rich; I am sick, but he is the Physician; I am a sinner, but he is the Savior of sinners. I find in him every thing answerable to my need.' His atoning sacrifice gave relief to her wounded conscience, and joy to her desponding heart. Renouncing all confidence in the flesh, she, from this period, looked for all her salvation from the Redeemer's cross.

"When the disorder of which she died began to prevail, she earnestly requested a neighboring minister to visit her as often as his other concerns would permit. He soon found her intelligent and conversable upon divine subjects far beyond what he expected. Her conceptions of the way of salvation were clear, her faith in the Redeemer steady, and her hope lively. Flattering expectations were sometimes raised respecting her recovery. The ablest physicians attended her, and every method was adopted in order to restore her debilitated frame; but though she was often relieved, and the threatening symptoms were checked for a season, yet, to the great distress of her affectionate parents, she visibly declined in strength, and wasted away by slow degrees.

"When a minister is called to visit the afflicted, he often finds himself under great embarrassment. To discourse with them concerning death, and the necessity of being prepared for that awful event, is thought harsh and severe. He that would deal faithfully with them, and admonish them of their danger, need not expect to be often invited. But this was far, very far, from being the case with our young friend. She knew herself to be in dying circumstances, and had no wish to be told that

there was hope of recovery. Though her expectations of a temporal kind were considerable, she freely relinquished them all, and became not only indifferent to all earthly things, but actually dead to them. She might well say, —

'"Tis finish'd now, the great deciding part;
The world's subdued, and heaven has all my heart.'

"When she saw her affectionate mother weeping by her, she always endeavored to comfort her by such words as these: 'Mamma, do not weep for me; I am quite happy. I have no wish to live; if I might have life by wishing for it, I should rather choose to die and go to my Redeemer.' Such entire victory over the world in one of her years, and circumstanced as she was, is very uncommon, and can only be the effect of that faith which overcometh the world, as it 'is the substance of things hoped for, the evidence of things not seen.'

"When select portions of the divine word were read to her, she listened with the most ardent attention, and often signified how comforting and supporting it was to her mind. Though her weakness and pain increased from week to week, she never seemed to be weary of religious exercises. Her request, when Mr. F., the clergyman, left her, generally was, 'Come again soon;' or, 'When will you favor me with another visit?' When prevented by other engagements from attending her at the time she expected him, he sometimes transmitted to her a few hasty lines which he knew to be expressive of the sentiment of her mind. These she presently committed to memory, and adopted as her own.

"Though she was much endeared to her friends, yet they could not but desire to see the time of her release. Her sufferings were great, and long con-

tinued; but she was a pattern of sweet resignation, of dignified patience, of noble fortitude, and of entire deadness to every thing below. Her heart and her hopes were above. Death was not to her the object of dread, but of desire. She settled every little circumstance of a temporal nature, in the prospect of her end, with the utmost composure, and talked of dying as of going some pleasant journey. 'What! my dear miss,' said one of her attendants, 'are you not afraid of the pains of death?' She assured her that she felt no terror in that respect, for her merciful Savior was able to support her. She often said, under her sharpest pains, 'I am very happy; I would not change situations with any one living.' The little stock of money she had in her possession she divided into small sums, and sent them to the most needy and deserving objects she could remember."

The following is Mr. F.'s account of his last visit to her: "My last visit to her was on Sunday evening, September 22. I found her extremely ill, but supported amidst her agonies by a lively hope of heavenly felicity, and full of comfort. A deadly coldness had already begun to seize her emaciated hand. I told her her warfare was nearly accomplished. She replied, with the sweetest composure, 'I hope it is.' She wished me once more to assist her devotions, and particularly to pray for her release. I endeavored to do so in a few short petitions, commending her soul into the hands of her Redeemer, whom, not having seen, she loved, in which she appeared to join in the most fervent manner. After having suggested a few consolatory hints, with a view to confirm her faith in the last conflict, I took my leave, not expecting to see her again till we should meet in the world

of spirits. Her cough was incessantly troublesome, her pain in every part very great, and her weakness not to be described.

"Soon after I left her, she desired to be moved, and, feeling the springs of life begin to fail, she said to her attendants, 'It is now over,' or words to that purpose. She appeared to be perfectly sensible, calm, and composed to the last, often saying, 'Come, Lord Jesus!' At half past nine she breathed her last.

'She in a sacred calm resigned her breath;
And as her eyelids closed, she smiled in death,'

and entered 'that rest which remaineth for the children of God.'"

## THE BELIEVER ASSURED OF HIS RESURRECTION.

THE believer knows that there is a distinct and solemn promise of Christ which has respect to the bodies of his people. *I will raise him up at the last day* is the repeated assurance in regard to the man who believes upon his name; so that the Redeemer is as deeply pledged to be the guardian of a believer's dust as of a believer's soul. He ransomed matter as well as spirit, and, descending himself into the sepulchre, scattered the seeds of a new subsistence, which, germinating on the morning of the judgment, shall cover the globe with the vast harvest of its buried population. And therefore the believer can be confident. Overwhelming in its greatness as the achievement is, it surpasses not the energies of the Agent unto whom it is ascribed. Christ raised himself, an unspeakably mightier exploit than the raising of me; can I not, then, take

share in the persuasion of St. Paul? Let darkness be woven for my shroud, and the grave be hollowed for my bed. and the worm be given for my companion; with thee, O Christ, I intrust this body. *I know in whom I have believed.* The winds may disperse, the waters may ingulf, and the fires may rarefy the atoms which made up this frame; *but I know that my Redeemer liveth; and though after my skin worms destroy this body, yet in my flesh shall I see God.* Thus, body as well as soul, the believer commits himself wholly to Christ; and experience witnessing to Christ's power and Christ's faithfulness, he can exclaim with the apostle, *I am persuaded that he is able to keep that which I have committed unto him against that day.* That day — we need not tell the believer what day! His thoughts and his hopes are on the second advent of his Lord; and though no day has been specified, yet speak of *that day*, and the allusion is distinctly understood; the mind springs forward to meet the descending pomp of the Judge; and that august period is anticipated when, vindicating before the universe the fidelity of his guardianship, Christ shall consign his followers to glory and blessedness, and, apportioning noble allotments to both body and soul, prove that nothing has been lost of that unmeasured deposit which, from Adam downwards to the last elect, has accumulated in his keeping.

IT is a comfortable consideration, says the Rev. Mr. Newton, that He with whom we have to do, our great High Priest, who once put away our sins by the sacrifice of himself, and now forever appears in the presence of God for us, is not only possessed of sovereign authority and infinite power, but wears

our very nature, and feels and exercises in the highest degree those tendernesses and commiserations which I conceive are essential to humanity in its perfect state. The whole history of his wonderful life is full of inimitable instances of this kind. His bowels were moved before his arm was exerted; he condescended to mingle tears with mourners, and wept over distresses which he intended to relieve. He is still the same in his exalted state; compassions dwell within his heart. In a way inconceivable to us, but consistent with his supreme dignity and perfection of happiness and glory, he still feels for his people.

When Saul persecuted the members upon earth, the Head complained from heaven; *and sooner shall the most tender mother sit insensible and inattentive to the cries and wants of her infant than the Lord Jesus be an unconcerned spectator of his suffering children.* No; with the eye, and the ear, and the heart of a friend he attends to their sorrows; he counts their sighs; puts their tears in his bottle; and when our spirits are overwhelmed within us, he knows our path, and adjusts the time, the measure, of our trials, and every thing that is necessary for our present support and seasonable deliverance, with the same unerring wisdom and accuracy as he weighed the mountains in scales, and the hills in a balance, and meted out the heavens with a span. Still more; besides his benevolent, he has an *experimental* sympathy. He knows our sorrows, not merely as he knows all things, but as one who has been in our situation, and who, though without sin himself, endured, when upon earth, inexpressibly more for us than he will ever lay upon us. He has sanctified poverty, pain, disgrace, temptation, and death, by passing through these states; and in what-

ever condition his people are. they may by faith have fellowship with him in their sufferings, and he will, by sympathy and love, have fellowship and interest with them in theirs. What, then, shall we fear, or of what shall we complain, when all our concerns are written on his heart, and their management, to the very hairs of our head, are under his care and providence; when he pities us more than we can do ourselves, and has engaged his almighty power to sustain and relieve us? However, as he is tender, he is *wise* also; he *loves* us, but especially with regard to our *best interests*. If there were not something in our hearts and our situation that required discipline and medicine, he so delights in our prosperity that we should never be in heaviness. The innumerable comforts and mercies with which he enriches even those we call our darker days are sufficient proofs that he does not willingly grieve us; but when he sees a *need be* for our chastisement, he will not withhold it because *he loves us; on the contrary, that is the very reason why he afflicts.* He will put his silver into the fire to purify it; but he sits by the furnace as a refiner, to direct the process and to secure the end he has in view, that we may not suffer too much, nor suffer in vain.

### WARNING NEGLECTED.

HEAVEN gives the needful but neglected call.
What day, what hour, but knocks at human hearts,
To wake the soul to sense of future scenes?
Deaths stand, like Mercuries, in every way,
And kindly point us to our journey's end.

SOLID virtue can be grafted on no stock but that of religion; universal righteousness can be raised on none but gospel principles. "Who is he that overcometh the world, but he that believeth that Jesus is the Christ?"

UNEASINESS and disappointment are inseparable, in some degree, from every state on earth. No man is pleased in being precisely what he is. He who is engaged in business pines for leisure. He who enjoys leisure languishes for want of employment. In a single life, we envy the comforts of a family. In conjugal life, we are chagrined with domestic cares. It is the doom of man that his sky should never be free from clouds. The objects which surround him are beneath his native dignity. God has tinged them all with vanity, on purpose to make him feel that this is not his rest; that he is not in his proper place, nor arrived at his true home.

EARTH'S highest station ends in "Here he lies;"
And "Dust to dust" concludes her noblest song.

PRIVATE devotion prepares the heart for the public duties of religion. He who willingly neglects the one has seldom much enjoyment in the other. It is the want of private prayer that causes many to be so dull and formal, so lifeless and unfruitful, under the public means of grace.

GOD regards the state of the heart in prayer, and, however eloquent the tongue, will accept no more than what the heart utters in sincerity.

AFFLICTION is a school of virtue; it corrects levity, and interrupts the confidence of sinning.

### FAILINGS OF THE GOOD.

SUCH is the force of envy and ill nature, that the failings of good men are more published to the world than their good deeds, and that one fault of a deserving man shall meet with more reproaches than all his virtues will with praise. — *Jeremy Taylor.*

### FRIENDSHIP.

A FAITHFUL and true friend is a living treasure, inestimable in possession, and deeply to be lamented when gone. Nothing is more common than to talk of a friend, nothing more difficult than to find one, nothing more rare than to improve by one as we ought.

### LIFE.

THOUGH we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age, then to be a man of business, then to make up an estate, then to arrive at honors, then to retire. — *Addison.*

### ON FAITH IN CHRIST.

TO believe in Christ is, under the heartfelt conviction of guilt and in abhorrence of it, to depend on his blood as the propitiation which God himself hath set forth for our sin. It is to make use of this plea alone, that the hand of provoked justice may not seize, nor the arm of omnipotence

destroy, our soul, "Jesus was wounded for those very transgressions whereof my conscience is afraid, and bruised for those very iniquities I am now bewailing with a godly sorrow" In despair of ever receiving pardon through the merit of any thing we can do to help ourselves, or through the uncovenanted mercy of God, it is to place our whole confidence in Jesus, "as made a sin offering for us, though he knew no sin, that we might be made the righteousness of God in him." It is under a consciousness of daily sin, and of the infinite holiness of God, to esteem Christ as our passover; to be persuaded that the merit and virtue of his blood is our whole safeguard from deserved wrath, just as the Israelites of old looked on the blood sprinkled on their doors as the whole safeguard from the destroying angel.

Christ presents our persons unto God — presents us acquitted from guilt, adorned with his righteousness, and united to himself in such near relations, as, if we be rejected, he must be rejected. Nothing in our persons so presented can prejudice our petitions. This was typified by the high priest carrying the names of all the tribes on his breast into the holy of holies. He presents us as those who are dear to him; does, as it were, take us by the hand, and lead us to his Father and our Father. He presents us as those that are as near to him as his own members; and in reference to that intimate union, we are said "to sit with him in heavenly places."

He also offers our prayers. This was the high priest's office; and he was a type of Christ herein. The Lord receives our petitions from his hand. He, as it were, takes us in one hand, and our petitions in the other, and in this engaging posture

delivers them. Can any fear that the Lord will reject a petition delivered by the hand of Christ?

DIVINE grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed. Throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it.

LIFE does not consist in the abundance of things a man possesses; but in obedience to the will of God, and in the enjoyment of his presence. And he has the true enjoyment of it who considers it in this light, and uses it for the purpose of preparing himself for the eternal world, and in promoting the spiritual and eternal interests of his fellow-creatures. To live is, in the estimation of the Christian, to discharge conscientiously the duties of his station, to watch diligently over the state of his mind, to mortify and subdue every evil temper and corrupt passion; to employ his time, his talents, and his influence, in promoting the glory of God and the good of his fellow-creatures; to maintain communion with him in his soul, to advance daily in the knowledge of the truth, and to be in some measure prepared to participate in the employments of the blessed spirits above.

He who considers life in the view above mentioned, and employs it thus, will enjoy a true peace of soul, because his existence will be employed to the noblest purposes, the most usefully to others, and the most advantageously to himself; because he will live in the way which the Lord of life has prescribed to his creatures.

—— Smitten friends
Are angels sent on errands full of love;
For us they languish and for us they die;
And shall they languish, shall they die, in vain?

LOOK upon doing good as truly your business as prayer, or hearing the word, or meditation. And, therefore, never think your time misspent which is laid out in visiting the imprisoned or sick, relieving the necessitous, comforting the afflicted, and encouraging those that err into the paths of sobriety and truth.

THE mercy seat of old was the place of meeting which God appointed for Moses and for the high priests. But now it is not the special privilege of some particular persons only to come to the mercy seat, but *all* Christians may have access to the throne of grace. There may we meet with God; there he is willing to commune with us; there he is ready to reveal himself to us, to cause his glory to pass before us; there our fellowship may be with the Father and the Son. And offering himself to us on a throne of grace, he offers to us the greatest happiness; for communion with himself is the greatest happiness on earth or in heaven. And he would have those who draw near to him to expect what is answerable to his throne and dignity. The Lord will then show his magnificence; he will give royally. "No good thing will he withhold," &c. He would have us expect from him no less than all that is good, no less than all that heart can desire. He assures us of no less than all this in the various passages of his word. He will deal *royally* with his people. We

dishonor him, and evidence great weakness of faith, if we do not expect it. It is the glory of his throne to do it. "With boldness, therefore, and confidence," should Christians always draw near to present their petitions.

BEWARE what earth calls happiness; beware
All joys but joys that never can expire.
Who builds on less than an immortal base,
Fond as he seems, condemns his joys to death.

WE, who have this veil of flesh standing between us and the world of spirits, must be content to know that the Spirit of God is present with us by the effects which he produces in us. Our outward senses are too gross to apprehend him: we may, however, taste and see how gracious he is by his influence upon our minds; by those virtuous thoughts which he awakens in us; by those secret comforts and refreshments which he conveys into our souls; and by those ravishing joys and inward satisfactions which are perpetually springing up and diffusing themselves amid all the thoughts of good men. He is lodged in our *very essence*, and is *as a soul within a soul*, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy, therefore, is an intellectual being, who, by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Though the whole creation frowns upon him, and all nature looks black about him, he has his light and support within him that are able to cheer his mind and bear him up amidst all those horrors that encompass him. He knows that his Helper is at

hand, and is always nearer to him than any thing else can be which is capable of annoying or terrifying him. In the midst of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter up of his head. In his deepest solitude and retirement he knows that he is in company with the greatest of beings, and perceives within himself such *real sensations of his presence* as are more delightful than any thing that can be met with in the conversation of his creatures. Even in the hour of death he considers the pains of his dissolution to be nothing else than the breaking down of that partition which stands betwixt his soul and the sight of that Being who is always present with him, and is about to manifest itself to him in fulness of joy.

If we could be thus happy and thus sensible of our Maker's presence from the secret effects of his mercy and goodness, we must keep such a watch over all our thoughts that "his soul may have pleasure in us." We must take care not to grieve his Holy Spirit, and endeavor to make the meditations of our hearts always acceptable in his sight, that he may delight to thus reside and dwell with us. In a word, we must endeavor so to live as to realize that gracious promise of his Son, "If any man love me, he will keep my words; and my Father will love him, and we will come and make our abode with him.

## PRACTICAL PIETY.

"—— Only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add love,
By name to come called charity, the soul
Of all the rest, — then wilt thou not be loath
To leave this paradise, but shalt possess
A paradise within thee happier far." — *Milton.*

## ON THE TEMPER OF A TRUE CHRISTIAN.

THE sincere Christian lives in the constant exercise of a *devout* spirit. His recollection of the sinfulness of his past life, of that hateful period when "all the imaginations of the thoughts of his heart were only evil continually," when self was his god, and God was nothing to him but a name, and at the same time his consciousness of blindness and depravity, still too much remaining, render it a relief to his soul to pour out before God complaints against himself. As he increases in the knowledge of God and his own duty, the more strong are his desires to prostrate himself before the greatness of Eternal Excellency, and to be filled with holy shame and confusion at his own sin and defilement. Sometimes he finds the springs of ingenuous sorrow opened within, and tastes a most solid satisfaction in giving glory to the holiness of God and his law. And when his affections are not thus influenced, he still engages diligently in the confession of his sin as a means of beholding more clearly its enormity and guilt, and of being impressed with a more steadfast hatred of it. With pleasure, also, he addresses his

prayer to the Father of lights, from whom every good and perfect gift cometh, that divine grace may be imparted to him, because he is fully persuaded that the strength and increase of grace must be maintained by God, and not by himself. Human virtues and social qualities will grow, he sees, in Nature's garden; but trust in God, spiritual obedience, delight in him, and all the tempers becoming a creature and a sinner, must be the workmanship of God by his Spirit, which is given only to them that ask it.

Therefore, as natural hunger and thirst seek their proper gratification, and the desire of every living soul is always turned towards that which it apprehends as its chiefest good, so it is his hunger and thirst to receive out of the fulness there is in Christ "grace for grace." So far, therefore, from thinking prayer a burden, or performing it merely as a duty, at particular times and seasons, the Christian may be said to "pray without ceasing." All places, as well as his closet and his church, are the witnesses of the fellowship he maintains in this manner with an invisible God. If his sleep depart from him, he is awake to the sublime sensations of prayer and devotion. "With my soul, O God," says he, "have I desired thee in the night; yea, with my spirit within me will I seek thee early."

From the same love to God springs a real joy to praise and extol him. "It becometh well the just," says he, "to be thankful. Praise the Lord, O my soul; and all that is within me, praise his holy name. For he hath delivered my soul from death, mine eyes from tears, and my feet from falling. My mouth shall therefore be filled with marrow and fatness while I am praising thee with joyful lips. This spiritual entertainment shall

prove as delicious to my mind as the feast of the epicure to his taste, though combining the richest dainties which luxury can procure."

And from the same love which the real Christian bears to his God and Savior, all things which belong to God, his words, his institutions, and ordinances, will be objects of his pleasure and delight. "Hath God," says he, "written a book of knowledge and grace for the use of man? and shall I not be glad to read and hear the interesting contents of it? Shall I not converse most frequently with those notices of himself which God has sent us from heaven? Yes, my delight is placed on this book of God. O, how I love thy law! It is my meditation all the day."

Has the glorious God appointed a method of worship, and required men to assemble in multitudes to address his divine majesty? "I love," says the real Christian, "the habitation of thine house and the place where thine honor dwelleth; one day in thy courts is better than a thousand."

Has God appointed pastors and teachers for the work of the ministry, for the perfecting of his saints, for the edifying of his body, the church, and promised to bless and succeed their faithful discourses, and to be with them always till the end of the world? "It is with raised expectations and steady attention," says the Christian, "that I will hear the ministers of the Lord, and look through the infirmities of the speaker to the appointment and promise of the God of all grace, who has seen fit to choose men to be instruments and ministers of grace to men, their hearers. And has He, who was dead for my sins, and is alive again and liveth forevermore, left with his church the memorial of his abundant goodness and bleeding love, commanding his people

to feast upon it, that his sacrifice might grow more precious in their eyes? I will with solemn joy and gratitude join the faithful company who eat of that bread and drink of that cup, as a public testimony that every blessing I have received of God, and every benefit I hope for, does and will descend upon me only through the atoning death of Jesus Christ the righteous.

And though it must be confessed that it is not in the Christian's power to be always full of delight in holy duties, — though he has too often cause to bemoan the want of a more devout and spiritual frame of mind when he is using the means of grace, — yet the *godly disposition* of his soul suffers no such change. God is still the constant object of his reverence and trust, of his gratitude and love; and therefore, whether he experiences more or less pleasure in the solemn acts of devotion, he is still punctual in them; he grows not weary of *them*, but of the body of sin, which proves so heavy an encumbrance, when he would have his soul full of fervent adoration of God.

## THE SAVIOR'S CARE OF HIS PEOPLE.

HE who once bore our sins and carried our sorrows is seated upon a throne of glory, and exercises all power in heaven and earth. Thrones, principalities, and powers bow before him. Every event in the kingdoms of providence and grace are under his control. His providence pervades and manages the whole, *and is as minutely attentive to every part as if there were only that single object in his view.* From the highest archangel to the meanest ant or fly, all depend on him for their being, their preservation, and their powers. He directs

the sparrows where to build their nests and to find their food. He overrules the rise and fall of nations, and bends with an invincible energy and unerring wisdom all events; so that, while many intend nothing less, in the issue, their designs all concur and coincide in the accomplishment of his will. He restrains, with a mighty hand, the still more formidable efforts of the powers of darkness; and Satan, with all his hosts, cannot exert their malice a hair's breadth beyond the limits of his permission. This is he who is the head and husband of his believing people. How *happy* are they whom it is his good pleasure to bless! How *safe* are they whom he has engaged to protect! How *honored* and *privileged* are they to whom he is pleased to manifest himself, and whom he enables and warrants to claim him as their friend and portion!

Having redeemed them by his blood, he sets a high value upon them; he esteems them his treasure, his jewels, and keeps them as the pupil of his eye. They shall not want; they need not fear; his eye is upon them in every situation; his ear is open to their prayers, and his everlasting arms are under them for their sure support. On earth he guides their steps, controls their enemies, and directs all his dispensations for their good; while in heaven he is pleading their cause, preparing them a place, and imparting to them the reviving foretastes of the glory that shall be shortly revealed. O, how is this mystery hidden from an unbelieving world! Who can believe it, till it is made known by experience, what an intercourse is maintained in this land of shadows between the Lord of glory and sinful worms! How should we praise him that he has visited us! for we were once

blind to his beauty and insensible to his love; and should have remained so to the last had he not prevented us with his goodness, and been found of us when we sought him not.

### DEATH.

I CONGRATULATE you and myself that life is fast passing away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, — this delightful morning star, indicating that the luminary of eternity is going to rise, — life would, to my view, darken into midnight melancholy. O, the expectation of living *here*, and living *thus* always, would be indeed a prospect of overwhelming despair. But thanks to that fatal decree that dooms us to die! thanks to that gospel which opens the visions of an endless life! and thanks, above all, to that Savior friend who has promised to conduct the faithful through the sacred trance of death into the scenes of paradise and everlasting delight! — *I. Foster.*

AFFLICTION is the wholesome soil of virtue;
Where patience, honor, sweet humanity,
Calm fortitude take root and strongly flourish.

WHAT sculpture is to a block of marble, EDUCATION is to the human soul. The philosopher, the saint, the hero, the wise, and the good, or the great, very often lie hid and concealed in a plebeian, which a proper education might have disinterred and brought to light. — *Addison.*

SHAME is a great restraint upon sinners at first; but that soon falls off; and when men have once lost their innocence, their modesty is not likely to be long troublesome to them. For impudence comes on with vice, and grows up with it. Lesser vices do not banish all shame and modesty; but great and abominable crimes harden men's foreheads, and make them shameless. When men have the heart to do a very bad thing, they seldom want the face to bear it out. — *Tillotson.*

THE foolish and wicked practice of *profane cursing and swearing* is a vice so *mean and low* that every person of sense and character detests and despises it. — *Gen. Washington.*

THE seeds of repentance are sown in youth by pleasure; but the harvest is reaped in age by pain.

ALL the precepts of Christianity agree to teach and command us to moderate our passions, to temper our affections towards all things below; to be thankful for the possession, and patient under the loss, whenever He that gave shall see fit to take away.

LORD BACON.

THIS gentleman was one of the greatest geniuses of England, and, what is more than all, a sincere Christian. How pleasant to turn away from the vaporing pomp and parade of philosophers and infidels to the pages of such men as Bacon, and hear him saying, "A *little* philosophy inclineth men's minds to atheism; but *depths* in philosophy bring men's minds about to religion"! We find a

prayer of his which begins with these words, and which we record as his last testimony: "Thy creatures, O Lord, have been my books; but thy Holy Scriptures much more. I have sought thee in the courts, fields, and gardens; but I have found thee, O God, in thy sanctuary, thy temples."

### THE CHRISTIAN, IN SICKNESS AND DEATH.

IN sickness, the supreme wisdom of having been careful above all things for the soul will display itself with peculiar lustre in the Christian. For, though health is absolutely essential to a sensitive happiness, though the least bodily disorder deprives the proud and worldly minded of their enjoyments, yet the soul, if with due care it has been exercised in the ways appointed by God, finds sources from which to derive consolation under the most violent pressures; consolations sufficient to banish both outward impatience and inward dejection from their accustomed throne, the chamber of sickness and pain. With a lovely and edifying meekness he will regard such discipline, though trying to sense and oppressive to the flesh, as prepared by the merciful and all-wise Refiner to purge away every base mixture that still cleaves to and defiles the soul. Its welfare, dearer to him than all external comforts, will induce him to welcome the visitations which are of such sovereign use to promote its health. In short, in sickness the whole man is a miserable sufferer where the soul has been forgotten; but where earnestly cared for and instructed in divine truth, the inferior part alone feels the pressure.

And further: death, the touchstone of all true worth, and therefore the king of terrors to those

whose care every thing has shared but their souls, — even death itself will confirm the supreme wisdom of the Christian's conduct. The death bed, on which the gay, the prosperous, and the noble lay down their heads appalled and confounded, is the theatre for displaying the fortitude of those who have sought, as the one thing needful, the salvation of the soul. The former are confounded, because unprepared. The loss of all they valued is coming upon them; their approaching change can promise them nothing; it is much if it forebode not dreadful consequences. But to the latter every thing wears another aspect. Must the world be left by them? It has already been renounced and vanquished. Must all temporal good be forsaken forever? How placid, how calm, the surrender when *the riches of eternity* are theirs! No striving, no querulous repining against the irresistible summons to depart, when that very departure has been habitually expected as a translation of the soul to its proper, everlasting happiness.

In fact, dying Christians, that is, all that have duly sought in a right method the salvation of the soul, have given proofs of the supreme wisdom of their conduct in the hour of nature's sorrow and distress; so that those fine lines of Dr. Young are most justly descriptive of the happy few whose souls have been more precious to them than every temporal concern or comfort: —

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven.
Heaven waits on the last moment, owns her friends
On this side death, and points them out to men:
A lecture silent, but of sovereign power!"

## WILBERFORCE RICHMOND.

THE interesting narrative, recorded by the Rev. E. Bickersteth, of the final hours of W. Richmond, the second son of the Rev. L. Richmond, will supply an illustration of early piety, and of its power to sustain the mind of the young in the prospect of coming dissolution.

In answer to his father's question, "What are your present feelings, my dear boy?" he replied, —

"I feel, papa, more hope than joy. I have read of ecstasies in the view of dying which others have experienced, and to which I am still a stranger; but I have a hope, founded on the word of God, which cheers and supports me. I know in whom I have trusted; and I believe he will neither leave nor forsake me. I am not afraid of death; but as I think my time will not be long, I wish to put myself in the Lord's hand, and then into yours, that you may search and try me whether I am in any error."

"I found his mind," writes his father, "clear as to the great principle of his acceptance with God, clearly and unequivocally *through the death and righteousness of Christ.* In the most simple and satisfactory manner he renounced all dependence upon every word and deed of his own. 'It is,' said he, 'as a guilty sinner before God that I throw myself upon his mercy; I have no excuse to offer for myself, no plea to put in why God should not utterly destroy me, but that Christ died to save, to pardon, and to bless me. It is his free gift, and not my deserving. O papa, what would become of me if salvation were by *works!* What have I ever done? And above all, what in my present state could I now do, to *merit* any thing at his

hands? God forbid that I should rest upon such a *flimsy, fallacious system of divinity* as that which ascribes *merit* to man. I have no merit. I can have none. I thank God I have long known this. I fear many trust in themselves, and thus rob Christ of his glory.'

"I referred," said his father at another time, "to a conversation which I once had with an individual who objected to an application of that expression, 'the chief of sinners,' *to himself*, and said it was only intended to describe the peculiar circumstances of St. Paul. 'Then I am sure,' said Wilberforce, 'that person could not have been rightly convinced of guilt in his own conscience. I do not know what the critic may say on such a passage; but I am quite satisfied that when the heart is opened to itself, the expression, "chief of sinners," will not appear too strong to describe its character. I have often heard you say, papa, that the view of religion which most honors God is that which most *debases the sinner* and *exalts the Savior*. I never felt this to be so true as at the present moment.' His pallid but intelligent countenance, as he said this, seemed to express more than he could find words to utter."

Towards the close of his life, when his fever ran high, he awaked from a short doze. "I observed him," again says his father, "rest his eyes on a globe of water which stood near a window and contained a gold fish. I asked what he was looking at so earnestly. He replied, 'I have watched the mechanical motion of our gold and silver fish in that globe. There is now only one left, and that seems to be weak and sickly. I wonder which of us will live the longest, the fish or I.' He paused, and then added, 'That fish, my dear papa, is sup-

ported by the water in the vessel; but I hope I am supported by the waters of salvation. The fish will soon die and live no more; but if I am upheld by the water of salvation, I shall live forever.' Soon after a gleam of light from the setting sun shone upon the gold fish, and produced a brilliant reflection from its scales, as it swam in the glass vessel. 'Look,' said he, 'at its beauty now!'

"So, my dear boy, may a bright and more glorious sun shine on you, and gild the evening of your days!

"'I hope,' he replied, 'although I sometimes feel a cloud and a doubt pass across my mind, that in the evening time there shall be light, and then in his light I shall see light.'"

The conflicts of this youth, as death approached, were sometimes unusually severe. "O, death! death! what is it? I have still to go through death — the dark valley!" Suddenly, with a wild expression of countenance, and in a bitter tone, he exclaimed, "O, agony! agony! agony! I shall perish, after all! Satan will have me, after all! Papa, pray for me; he tells me I shall be lost; he tells me my sins will damn me. O papa, this is agony! all is dark, dark! all gone, all lost! And has Christ brought me thus far to leave me at last?"

The father remonstrated, wept, and prayed with his son. But he could not receive the offered consolation.

"O papa, what *will* become of me? I am going into the dark valley *alone*. Jesus has left me. It is all dark, dark, dark! The 'rod and staff' do *not* support me. Satan fights hard for me; and he will carry me away at last."

At length the cloud departed, and the sunshine

of salvation beamed again upon the spirit. Here is the *blessed* exit: —

"'What is to-morrow?' he asked.

"'It is the Sabbath.'

"He seemed pleased, and earnestly begged that the congregation might be requested to pray for him in the church. On Sunday morning he was much weaker, and his end was evidently fast approaching. To a kind friend who had nursed him he said, 'How do I look now?'

"She saw the approach of death in his languid eye and pallid countenance. 'You look worse, master William; I do not think that you can live much longer.'

"The effect produced by her opinion was truly astonishing. His dim eye lighted up; all his features assumed a new life; and, turning to her, he said, 'O, thank you, dear Mrs. G.; good news; you tell me good news. Shall I indeed be in heaven to-day?' His father came into the room. 'Papa,' said he, 'how do I look? Am I altered?'

"'No, my dear boy; I see little difference in you.'

"He was evidently disappointed. 'Do you see *no* difference?' said he. 'Mrs. G. does. She has made me happy; she thinks I may die to-day.'

"My father sat with him the whole of the day while we were at church, and Willy asked him to read the service for the visitation of the sick. He listened with devout attention; and when it was ended he said, 'O, my dear papa, what beautiful prayers! What an affecting service! It expresses my whole heart.'

"He then said to his mother, 'I love to look at you, mamma; I love to smile at you; but I want to smile at Jesus.'

"He had been accustomed to teach a class in Sunday school, and begged that his dying message might be written down and sent to the children that evening. He had not been able to lie in bed for a week, owing to the pain in his side; but on Sunday evening he expressed a wish to be undressed and put to bed, being inclined to sleep. He was accordingly put to bed, and lay very tranquil and comfortable. His father stood watching beside him till he thought him asleep. He then went to his study, as he afterwards told us, to pray that, if it were God's will, his child might have quiet and ease in his last moments; for he much dreaded the severity of a dying agony, which, from the past, he thought probable. As he was going away he blessed him, and looking at him, as he lay serene and beautiful in his repose, he said, 'So he giveth his beloved sleep.'

"Willy opened his eyes on hearing these words, and replied, 'Yes, dear papa; and the rest which Christ gives is sweet.' These were his last words. He immediately sank into a long and peaceful slumber. Mrs. G., his faithful nurse, stood and watched beside him. We could hear distinctly every breath he drew, and the least change in the sound was perceptible. One or two breathings were slower and longer, which made us get up and look at him. He appeared as if slumbering very sweetly. There was no alteration in his countenance; and we were going to sit down again, when Mrs. G. said, 'Call your papa immediately.' We did so, and he came just in time to hear his last sigh."

## TRUST IN GOD.

AN eminent part of the Christian disposition is *trust* in God. The sin of unbelief, though so often upbraided in Scripture, so dishonorable to God, and so hurtful to ourselves, is still the sin which naturally prevails in all men; and even the Christian is sometimes assaulted and greatly perplexed by it. But, though he must confess that in seasons of great difficulty and danger he is sometimes afraid, he can say with equal truth, "Yet will I put my trust in God." He can and does habitually pay to his Maker the most acceptable homage of placing his supreme confidence in him. He, and he alone, can do this; because he not only knows, in general, that "great is the Lord, and great is his power, yea, and his wisdom is infinite," but he has positive and express promises of grace, mercy, and peace made to him. For, as true repentance, humiliation, and faith in Jesus have taken possession of his heart, and are habitually exercised by him, so, when he looks into the holy volume, he sees God always described as full of compassion and abundant in mercy and truth to all repenting and believing sinners. The sight of this constantly invigorates his hope and increases his confidence.

Besides, he is persuaded that God has given his dear Son, not only as a pledge of his affection towards sinners, but as a sin offering for them. On the merit of this sacrifice he builds his confidence; he fixes his dependence where alone it ought to be, on the God of his salvation. "God has promised," says he, "to bring every one to glory who receives his only-begotton Son and trusts on his arm. He hath confirmed this promise even with an oath;

he has engaged himself by a covenant, ratified in the blood of his Son. The Son, as Mediator and High Priest of his church, now appears perpetually before the throne of glory for all who come to God by him. He makes effectual intercession for the relief of their wants, and for the gift of all things which can edify, comfort, and make them meet for heaven." Filled with this knowledge, and emboldened by it, he trusts in the Lord, and stays himself upon his God. "Though it would be presumption," he says, "and enthusiasm in me to expect to receive from God what he has nowhere promised, or what he has promised in a way different from what he has prescribed, yet whilst I am living by faith in the Son of God, and testifying my unfeigned subjection to him as my sovereign Lord, I can but rejoice in the thought that God is faithful, who has given us exceeding great and precious promises, and that he is able to do exceedingly above all that I can ask or think."

And as the Christian first exercises trust in God, encouraged by the revelation he has made of himself in the gospel and the promises he has freely given, — which none beside himself receive with sincerity, — so, upon every advance he makes in knowledge and grace, the grounds of his confidence in God grow clearer and stronger. His own happy experience confirms the truth of every promise which at first engaged his dependence. The truth of the word of the Lord is tried to the uttermost, by a vast variety of temptations and enemies, that it may be made manifest whether there is any deceit in it; but the experiment, though never so often repeated, always confirms its value. He beholds his vile affections awakened and mortified, the violence of his enemies restrained, the pleasures

and hopes of his spiritual life all exactly corresponding with the account given in the word of God. Therefore, from this evidence of its truth he sees that it is good for him to hold fast by God and to put his trust in the Lord God. And though whilst he remains in this fallen world, and has the principle of corruption in his heart, he may often find evil propensities and workings of unbelief, yet he is grieved, ashamed, and confounded at their appearance; he complains of himself unto God; he cries, "Lord, increase my faith; deliver me from an evil heart of unbelief." And thus he is enabled with boldness to say, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." (Is. xii. 2.)

But what completes the Christian's trust in God, even under the most afflictive visitations, is the promise from himself, repeated upon various occasions, to this effect: "*That* ALL *things shall work together for* GOOD *to them that love God.*" His afflictions, therefore, he believes are so far from being the scourge of an enemy or the wound of a cruel one, so far from coming by chance or upon a design of vengeance, that they are sent with a view to his *welfare.* It is "for our profit" that God afflicts, to make us "partakers of his holiness." A lively persuasion of this truth prevents the cross from galling, though it does not remove it; it gives to every suffering a kind and friendly appearance. "Thou, O God, of very faithfulness hast caused me to be troubled. It is the cup which my Father hath given me; shall I not drink it?"

CONSTANT activity, in endeavoring to make others happy, is one of the surest ways of making ourselves so.

## REMORSE.

LET the virtuous remember, amidst their affliction, that, though the heart of a good man may bleed even to death, it will never feel a torment equal to the rendings of remorse.

DEATH is the crown of life.
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.
Death wounds to cure; we fall to rise and reign.
The King of Terrors is the Prince of Peace.

*Young.*

CHRISTIANITY is the good man's text; his life the illustration.

AS amber attracts a straw, so does beauty admiration, which only lasts while the warmth continues; but virtue, wisdom, goodness, and real worth, like the loadstone, never lose their power. These are the *true graces* which, as the poet feigns, are linked and tied hand in hand, because it is by their influence that human hearts are so firmly united to each other. — *Burton.*

THE Holy Ghost delights to lade the wings of *secret* prayer with his *sweetest*, *choicest*, and *richest blessings*. Hence it is that the word of Christ dwells most richly in those who are most diligent and fervent in pouring out their hearts to him in secret.

## MARKS OF A PROSPEROUS SOUL.

1 A GOOD hope of acceptance by faith in Christ.
2 A continued witness of God's Spirit that our sins are pardoned.
3 A constant exercise to have a conscience void of offence towards God and man.
4 A sweet and calm confidence that all our affairs are under the direction of God, so as to be fully satisfied that he will order and overrule all for our good.
5 Life and communion with God in prayer, public worship, and reading his holy word.
6 An abiding conviction that we, and all we have, are the Lord's, that we may serve him with all our mind and strength.

ADAM'S righteousness, if it had continued a thousand years, might have been lost by sin; but Christ's righteousness makes an *end* of sin, and so makes a justified state endless. Thus secure are those who are interested in him by faith, and who evidence the genuineness of it by a life conformable to his will.

MEN of the noblest dispositions think themselves happiest when others share their happiness with them. — *Taylor.*

SPEND your time, says Baxter, in nothing which you know must be repented of. Spend it in nothing on which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

THE moral virtues, without RELIGION, are but cold, lifeless, and insipid; it is only religion which opens the mind to great conceptions, fills it with the most sublime ideas, and warms the soul with more than sensual pleasures. — *Addison.*

TRUE happiness, says Addison, is of a retired nature, and an enemy to pomp and noise; it arises, in the first place, from the enjoyment of one's self; and in the next, in the friendship and conversation of a few select companions. It loves shade and solitude, and naturally haunts groves and fountains, fields and meadows; in short, it feels every thing it wants within itself, and receives no addition from multitudes of witnesses and spectators. On the contrary, false happiness loves to be in a crowd, and to draw the eyes of the world upon her. She does not receive any satisfaction from the applause which she gives herself, but from the admiration which she raises in others. She flourishes in courts and palaces, theatres and assemblies, and has no existence but when she is looked upon.

PROCRASTINATION has been called a thief; the thief of time. I wish it were no worse than a thief. It is a *murderer;* and that which it kills is not *time* merely, but the *immortal soul.* — *Nevins.*

I HAVE known, says the pious Dr. Coleridge, what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I now, on the eve of my departure,

declare to you that health is a great blessing; competence, obtained by honorable industry, a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the *greatest of all blessings*, as it is the most *ennobling of all privileges, is to be indeed* A CHRISTIAN.

I SEE it is much easier to pull up many weeds out of a garden than *one corruption* out of the heart; and to procure a hundred flowers to adorn a knot, than *one grace* to beautify the soul. It is more natural to corrupt man to *envy* than to *imitate* the spiritual excellences of others.

### GOD ON THE SIDE OF VIRTUE.

THERE are two things that speak as with a voice from heaven — that He who fills that eternal throne must be on the side of virtue, and that which he befriends must finally prosper and prevail. The first is, that the bad are never completely happy and at ease, although possessed of every thing that this world can bestow; and that the good are never completely miserable, although deprived of every thing that this world can take away. The second is, that we are so framed and constituted that the most vicious can but pay a secret, though unwilling, homage to virtue, inasmuch as the worst men cannot bring themselves to thoroughly esteem a bad man, although he may be their dearest friend; nor can they thoroughly despise a good man, although he may be their bitterest enemy.

I WOULD have every one consider that he is in this life only a passenger; and that he is not to

set up his rest here, but to keep an attentive eye on that state of being to which he approaches every moment, and which will be forever fixed and permanent. This single consideration should be sufficient to extinguish the bitterness of hatred, the thirst of avarice, and the cruelty of ambition. — *Addison.*

THOSE who make religion, says Mr. Addison, to consist in the *contempt* of this world and its enjoyments, are under a very fatal and dangerous mistake. As life is the gift of heaven, it is religion to *enjoy* it. He, therefore, who can be happy in himself, and who contributes all that is in his power towards the happiness of others, (and none but the virtuous can be and do so,) answers most effectually the ends of his creation, is an honor to his nature, and a pattern to mankind.

### TESTIMONY OF A DEIST TO THE BIBLE.

WE always recur, says the Rev. Mr. Melvill, with great delight to the testimony of a Deist, who, after publicly laboring to disprove Christianity and to bring Scripture in contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was there to be found such morality as in the Bible. We thank the Deist for the confession. Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony that the morality of Scripture is a

morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The Deist was right. Deny or disprove the divine origin of Scripture, and nevertheless you must keep the volume as a kind of text book of morality, if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the quiet and the beauty which are yet around our families.

## NEGLECT OF THE GOSPEL.

BE ye well assured that, if ye could interrogate the spirits in wretchedness, *negligence* would be that which they would chiefly give as the cause of their ruin. There would be comparatively few who would tell you they had rejected Christianity; few that they had embraced Deistical views; few that they had invented for themselves another mode of acceptance; but the many — the many — their tale would be that they designed, but delayed, to hearken to the gospel; that they gave it their assent, but not their attention; that, — are ye not staggered by the likeness to yourselves? — though they knew, they did not consider; apprised of danger, they took no pains to avert it; having the offer of life, they made no effort to secure it; and therefore perished, finally, miserably, everlastingly, through neglect of the great salvation. God grant that none of us, by imitating their neglect, share their misery. — *Melvill.*

## THE HOLY SPIRIT.

THE Holy Spirit alone can make us feel the things which are easy to be understood, and prevent our wresting those which are hard. Never, then, should the Bible be opened except with prayer for the teachings of this Spirit. You will read without profit as long as you read without prayer. It is only in the degree that the Spirit which indited a text takes it from the page and breathes it into the heart that we can comprehend its meaning, be touched by its beauty, stirred by its remonstrance, or animated by its promise. We shall never, then, master scriptural difficulties by the methods which prove successful in grappling with philosophical. Why is it that the poor peasant, whose understanding is weak and undisciplined, has clear insight into the meaning of verses, and finds in them irresistible power and inexhaustible comfort, whilst the very same passages are given up as mysteries, or overlooked as unimportant, by the high and lettered champion of a scholastic theology? It were idle to deny that our rustic divines will oftentimes travel with a far firmer and more dominant step than our collegiate into the depths of a scriptural statement; and that you might obtain from some of the patriarchs of our valleys, whose chief instruction has been their own communing with the Almighty, such explanations of "things hard to be understood" as would put to shame the commentaries of our most learned expositors. And of this phenomenon the solution would be hopeless, if there were not a broad instituted difference between human and sacred literature; "the kingdom of heaven" being "like unto treasure hid in a field," and the finding of this treas-

ure depending not at all on the power of the intellect brought to the search, but on the heartiness and the earnestness with which the Psalmist's prayer is used, "Open thou mine eyes, that I may behold wondrous things out of thy law." If you open a scientific book, or study an abstruse and metaphysical work, let Reason gird herself boldly for the task; the province belongs fairly to her jurisdiction, and she may cling to her own energies without laying herself open to the charge that, according to the characteristic which Joel gives of the last times, the weak is vaunting itself the strong. But if you open the Bible and sit down to the investigation of scriptural truth, you are in a district which lies far beyond the just limits of the empire of reason; there is need of an apparatus wholly distinct from that which sufficed for your former inquiry; and if you think to comprehend revelation, except so far as the Author shall act as interpreter, you are, most emphatically, the weak pronouncing yourselves the strong, and the Bible shall be to you a closed book, and you shall break not the seals which God himself hath placed on the volume. O, they are seals which melt away like a snow wreath before the breathings of the Spirit; but not all the fire of human genius shall ever prevail to dissolve or loosen them. — *Melvill.*

## EXTRACT FROM A LETTER TO ONE ON THE LOSS OF A FRIEND.

"MOTIVES for resignation to the will of God abound in his word; but it is an additional mercy that he has promised to apply and enforce them in time of need. He has said, 'My grace shall be sufficient for thee;' and 'as thy day is, so

shall thy strength be.' This I trust you have already experienced. God is so rich and good that he can by a glance of thought compensate his children for whatever his wisdom sees fit to deprive them of. If he gives them a lively sense of what he has delivered them from and prepared for them, or of what he himself submitted to endure for their sakes, they find at once light springing up out of darkness, hard things become easy, and bitter sweet. . . . All the comfort you ever received in your dear friend was from God, who is abundantly able to comfort you still; and he is gone but a little before you. May your faith anticipate the joyful and glorious meeting you will shortly have in a better world. Then your worship and converse together will be to your unspeakable advantage, without imperfection, abatement, or end. Then all tears shall be wiped away and every cloud removed; and then you will see that all your concernments here below were appointed and adjusted by infinite wisdom and love.

"The Lord, who knows our frame, does not expect or require that we should aim at a *stoical indifference* under his visitations. He allows that afflictions are at present not joyous, but grievous; yea, he was pleased, when upon earth, to weep with his mourning friends when Lazarus died. But he has graciously provided for the prevention of that anguish and bitterness of sorrow which is, upon such occasions, the portion of such as live without God in the world; and has engaged that *all shall work together for good*, and *yield the peaceable fruits of righteousness*. May he bless you with a sweet serenity of spirit, and a cheerful hope of the glory that shall shortly be revealed."

CHRIST is the Prince of Peace. He came to mediate between heaven and earth; and we are reconciled to God by his death. He died for all, and he was more than all. *The value of his sacrifice was infinite*, and *every end that could have been answered by the destruction of a world of sinners has been equally and better answered by the death of the Savior.*

LEAN not on earth, 'twill pierce thee to the heart;
A broken reed at best, but oft a spear;
On its sharp point peace bleeds and hope expires.

REMEMBER always the presence of God. Rejoice always in his will, and direct all to his glory.

## SELF-KNOWLEDGE.

TRUE self-knowledge always produces humility. Pride is ever the offspring of self-ignorance. The reason men are vain and self-sufficient is, because they do not know their own failings; and the reason they are not better acquainted with them is, because they hate self-inspection. Let a man but turn his eyes *within*, scrutinize *himself*, and study *his own heart*, and he will soon see enough to make him humble. "Behold, I am vile," is the language only of self-knowledge.

THE CHRISTIAN GRACES are like perfumes: the more they are pressed, the sweeter they smell; like stars, that shine brightest in the dark; like trees, which the more they are shaken the deeper

root they take, and the more fruit they bear. — *Burton.*

### IMMORTALITY.

'TIS the Divinity that stirs within us; 'tis heaven itself that points out an hereafter, and intimates eternity to man. — *Addison.*

THEY who are most *weary of life*, and yet are most unwilling to die, are those who have lived to no purpose; who have rather breathed than lived. — *Clarendon.*

—— A GOOD man's prayers
Will from the deepest dungeon climb heaven's height,
And bring a blessing down. — *Baillie.*

### TRUST IN GOD.

LOOK at that beautiful butterfly, and learn from it to *trust in God.* One might wonder where it could live in tempestuous nights, in the whirlwind, or in the stormy day; but I have noticed it is safe and dry under the broad leaf, while rivers have been flooded and the mountain oaks torn up from their roots. — *Taylor.*

THE SOUL, considered with its Creator, is like one of those mathematical lines that may draw near to another for all eternity without a possibility of touching it; and can there be a thought so transporting as to consider ourselves in these perpetual approaches to Him who is not only the standard of perfection, but of happiness? — *Addison.*

### HEAVEN.

THRICE happy world, where gilded toys
No more disturb our thoughts, no more pollute
our joys:
There light and shade succeed no more by turns;
There reigns th' eternal Sun with an unclouded ray;
There all is calm as night, yet all immortal day;
And truth forever shines, and love forever burns.

*Watts.*

A GOOD CONSCIENCE is to the soul what health is to the body; it preserves constant ease and serenity within us, and more than countervails all the calamities and afflictions which can befall us without. — *Addison.*

THE CHARACTER is like white paper; if once blotted, it can hardly ever be made to appear as white as before. One wrong step often stains the character for life. It is much easier to form a good character at first than it is to do it after we have acquired a bad one; to preserve the character pure, than to purify it after it has become defiled.

### REV. DAVID CLARKSON.

AS many very beautiful extracts from the writings of this good man have been inserted in the "Companion," it is deemed proper to give a brief account of his life and character.

Mr. Clarkson was the son of Mr. Robert Clarkson, of Bradford, in Yorkshire, (England,) and was born February, 1622. He was for some time a

FELLOW of Clare Hall, Cambridge. At this time Archbishop Tillotson was his pupil. This gentleman bore a singular respect for Mr. C. as long as he lived; and upon the resignation of his fellowship, succeeded him in that office. Upon the death of Mr. C., in 1687, Dr. Bates preached his funeral sermon, from which the following account is taken: "He was a man of sincere godliness and true holiness, which is the divine part of a minister. He was a conscientious improver of his time for acquiring useful knowledge, that he might be thoroughly furnished for the work of his divine calling. Humility and modesty were the distinctive characters wherein he excelled. He was well satisfied to serve the church, to illustrate the truth, and to remain in his beloved secrecy. In his conversation a comely gravity, mixed with an innocent pleasantness, were attractive of respect and love. He was of a calm temper, a temper not ruffled by passion, but gentle, kind, and good; his breast was the temple of peace. In the discharge of his sacred work his intellectual abilities and holy affections were very evident. Great was his solemnity and reverence in prayer, and his preaching was very instructive and persuasive. His death was unexpected, yet, as he declared, no surprise to him; for he was entirely resigned to the will of God, and he desired to live no longer than to be serviceable. With holy Simeon, he had Christ in his arms; and departed in peace to see the salvation of God above."

NOTE. — The late General Matthew Clarkson, of New York, formerly president of the American Bible Society, was a descendant of this gentleman. — *Editor.*

A SAINT loves whatever resembles Christ, whatever belongs to him — his people, his image, his ordinances; and the Lord loves whatever belongs to a saint. As a saint, his love extends itself to his friends, his goods, his posterity; he shows mercy unto thousands of them who love him.

"I AM in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." How few are arrived to such a pitch of spirituality! This desire is the fruit of faith with respect to the reality and glory of the eternal state and our interest in it. According as the revelation of the invisible kingdom is to our minds, such is its attractive power on our hearts. To vanquish the terrors of death, and with a clear and cheerful spirit to leave the body in the grave, that we may be ever freed from sin and made like to Christ in purity and glory, is the effect of love stronger than death.

OF temporal things which are truly good, perhaps the principal ones we would wish to enjoy are a sound mind and healthful body. Health and peace, a moderate fortune, and a few friends, sum up all the undoubted articles of temporal felicity. High happiness on earth is rather a picture which the imagination forms than a reality which a man is allowed to possess.

## PRAYER.

PRAYER is the principal ordinance appointed by God for maintaining spiritual life in vigor and for bringing it to maturity. *There is nothing, perhaps, by which we form so true an estimate of our*

*spiritual condition at any time as by the enjoyment of our souls in this holy exercise.*

I speak not here of *sensible* enjoyment, *lively* feelings of devotion, when our hearts burn within us, and our tongues catch the holy flame, and the whole soul is poured forth unto God in ardent expressions and aspirations of prayer and praise. These are indeed very precious emotions; they are rich in blessings to the soul, but they are usually brief; merely occasional refreshings by the way, to support us under the general ruggedness of it. We are ready to say at such times, "It is good for us to be here." But it is not so, or we should certainly be favored with more of such seasons. In truth, if such communion with God were ordinary with the soul, it would be more like that sensible communion which is reserved for a future state: but "the just shall live *by faith;*" and this is true of every particular respecting it. His prayer must be a prayer *of faith, not of sense;* and by the exercise of such faith, such conviction and belief that God will do as he promises, we bring honor to him. *It is assuredly the evidence of spiritual health and strength,* and *of no small measure of divine grace, in those in whom it is found.*

We are such creatures of *sense,* that the best of us, the most spiritual among us, are not *fully* awake to spiritual things. We are continually prone to live more on our *feelings* in religion than on the *simple word of truth;* and when God shuts us up to this, so that we have nothing but his word of truth to animate our hopes and to support our courage, then our hearts fail us: we are ready to give up prayer; and if we give it not entirely up, it is turned into lamentation and despondency. In fact, we expect nothing from it.

But our Lord well knew the difficulties and discouragements which cause us to grow weary and to faint in prayer; and therefore it was that, in the parable of "the widow and of the unjust judge," he would encourage his people in faithful perseverance in it.

Christians, then, should *persevere* in this holy exercise, and *uniformly endeavor to maintain a lively and steadfast faith in the word and promises of God.* They should recollect that they belong to him in a relation inconceivably near and dear, even as they are one in Christ — a relation surpassing in interest all that is known upon earth, and that whosoever touches them, "touches the apple of his eye." They should bear in mind that Christ has *merited for them a* FREE *bestowal of* ALL *spiritual blessings,* also that they are at liberty to plead the WORD AND PROMISES, yea, the OATH of God, as the warrant for expecting the blessings which they ask.

Further: for their encouragement Christians should consider that there is provided for them the blood of sprinkling, that their consciences may be cleansed from guilt, and that they may have courage to speak to God as a Father and a Friend, as one who has no charge of condemnation to lay against any that sincerely and practically believe in his Son. Also that he is their Advocate, and daily intercedes for them; and that the Spirit of God is ever ready to assist their infirmities, and to empower them to offer their petitions with acceptance.

PRAYER, ardent, opens heaven, and lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity.

"OPEN thy mouth," saith God, "and I will fill it." You shall not only receive, but you shall be *filled*. He will supply all our need from the riches of his glory. He will bless us with all spiritual blessings in heavenly places in Christ.

Where is the Christian who lives up to his *duty* or his *privilege?* For God not only answers prayer really, but *proportionably*. He says, "Be it unto thee as *thou wilt*."

Let not him, therefore, who prays *rarely* and *coldly*, think to succeed like the *frequent* and *fervent* petitioner. "Pray, then, without ceasing." "Covet earnestly the best gifts." The "hungry and thirsty shall be filled."

AS Moses, by conversing with God, was changed into the same image from the glory of Him with whom he conversed, there passed some glory upon him, which shone in his face, so that the Israelites could not steadfastly behold him, even so by knowing Christ, and beholding the glory of God shining in his face, the soul is, as it were, changed into the same image from glory to glory; that is, from Christ's glory there passes a glory upon the soul as there did upon the face of Moses; and this is done by the Spirit of God, the Spirit of holiness working in the soul those gracious qualities which are the beginnings of glory here and a resemblance to the image of Christ, who is the Lord of glory; thus assimilating the soul to him in part here, and perfectly hereafter. Thus the seeing of Christ will make those who see him like unto him

## THE MORAL LAW.

THE excellence and perfection of the moral law will be evident from a brief survey of what may be considered as an epitome of it, *the Law of the Ten Commandments.* From their extent and spirituality it will appear indisputable that its precepts are designed to secure to God all the honor due unto his name, to sanctify all the powers of man, to regulate his deportment in every condition in which he can possibly be placed, and to point out the most exalted degree of holiness. For, though we are apt to injuriously *limit* their sense, and to conclude with an air of confidence that they mean to forbid only the *gross outward crimes* which the first sound of the word suggests, yet from the more extensive interpretation given to some of them in Scripture (see Matt. v. 27; 1 John iii. 15; Matt. xxii. 36) we may justly conclude that each of them is *spiritual* in its injunctions, and reaches the inmost affections of the soul.

Thus the first commandment requires that the blessed God should reign unrivalled in our hearts; that bodily pleasure, honor, riches, and every comfort of a worldly kind, should, in comparison with God, be vile and contemptible in our eyes. The second obliges us to be religiously careful that we conceive of God as he has revealed himself to us, neither adding to, nor diminishing from his character as drawn in his word; that, in our public and secret worship, we come before him only in the way which he has appointed, offering to him spiritual praise and prayer, and abhorring the very appearance of idolatry. The third commandment requires us to be mindful at all times of the majesty of God, so as to conscientiously avoid in our

thoughts and speech whatever savors of contempt, irreverence, or forgetfulness of him. The fourth enjoins us, upon constant solemn seasons, returning in quick succession, to lay aside every worldly occupation; to be, as it were, insensible to the things of sense and time, in order that the worth of the soul and subjects of a spiritual nature may occupy our thoughts and more strongly affect our minds. The fifth obliges us, as soon as we are capable of knowing our duty, to pay a sincere and cheerful obedience to our parents; such as may testify the sense we have of the benefits that, under God, we owe to them. It enjoins also a proper and respectful behavior to superiors of every kind, to the king, to magistrates, to ministers, and masters. The sixth not only restrains our hands from murderous violence, but condemns every degree of hatred or malice in the heart. The seventh commandment requires more than a renunciation of open lewdness, even purity of desire; it arraigns and condemns as a trespass the very looking upon the face of beauty with lusting; it condemns even such spiritual defilement as only the eye of God can detect. The eighth is a barrier against every injurious encroachment which our self-love and worldly spirit would lead us to make upon our neighbor's rights; it forbids every species of injustice and fraud, however prevalent, however palliated by plausible pretences. The ninth exacts from us an inviolable regard to truth in every declaration by which the character of our fellow-creatures may be affected; and enjoins us to subdue that world of iniquity, the tongue, which is so impatient of yielding to the law of brotherly kindness and charity. The last commandment condemns every covetous desire and every degree of discontent at our appointed situation.

From this brief account of the sense of the Ten Commandments, it is evident that there is not a moral precept enjoined in any part of the Bible which was not virtually contained in the law of the two tables delivered on Mount Sinai. Our Lord justifies this conclusion by explaining in this manner the comprehensive import of the commandments. Those of the first table he considers as requiring us to love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength. "With all our heart and with all our soul;" that is, with a love so fervent as to desire nothing in comparison with his favor and the promotion of his glory; to regard him as the joy of our prosperity, the light of our life, and our portion forever. "With all our strength;" that is, so to promote the fear and love of his name by all our services and labors. "With all our mind;" that is, by all the means which our reason and understanding can furnish or discover. Thus are all our powers and faculties to be engaged in discharging our duty towards God according to the demands of this spiritual law.

The laws of the second table, also, our Lord interprets to imply an obligation "to love our neighbor as ourselves;" that is, to pity his mistakes, to compassionate his infirmities, to conceal his faults, to exercise every office of kindness towards him in the same manner as we should rejoice to have it exercised towards ourselves.

From this view of the extent of the law, it appears to be altogether worthy of its holy Author, the God of heaven and earth, who is at once jealous of the honor of his name amongst men, and full of tender regard for their welfare.

## RICHARD CECIL.

AS this good man drew near to death, Jesus Christ was his only topic. His apprehensions of the work and glory of Christ, and of the unspeakable importance of a spiritual union with him, grew, if possible, more distinct. He spoke of his Savior with the feeling and seriousness of a dying believer.

"I know myself to be a wretched and worthless sinner, having nothing in myself but poverty and sin. I know Jesus Christ to be a glorious and almighty Savior. I see the full efficacy of his atonement and grace; and I cast myself entirely on him, and wait at his footstool. I am aware that my diseased and broken mind makes me incapable of receiving consolation; but I submit myself wholly to the wise and merciful dispensations of God."

He often repeated, with the martyr Lambert, "None but Christ, none but Christ;" and just before his death he caused these words to be written down in a book, and to them he subscribed his name.

In his last hours he dictated a letter to his son, in which were the following lines: "I am only able now in a dying state to send my blessing and prayers for your welfare. I wish to say *that Christ is your all, in time and eternity.* I have been in a most affecting state by a paralytic stroke; but Christ is all that can profit you or me; a whole volume could not contain more, or so much. O, pray day and night for an interest in him. And this is all I can say — it being more than having the Indies."

### MISFORTUNES.

THE humor of turning every misfortune into a *judgment* proceeds from wrong notions of religion, which, in its own nature, produces good will towards men, and puts the mildest construction upon every accident that befalls them. In this case, therefore, it is not religion that sours a man's temper, but it is his temper that sours his religion. People of gloomy, uncheerful imaginations, or of envious, malignant tempers, whatever kind of life they are engaged in, will discover their natural tincture of mind in all their thoughts, words, and actions. As the finest wines have often the taste of the soil, so even the most religious thoughts often draw something that is particular from the constitution of the mind in which they arise. When folly or superstition strikes in with this natural depravity of temper, it is not in the power even of religion itself to preserve the character of the person who is possessed with it from appearing highly absurd and ridiculous. — *Addison.*

MISFORTUNE does not always wait on vice;
Nor is success the constant guest of virtue.

FRIENDSHIP improves happiness and abates misery, by doubling our joy and dividing our grief. — *Addison.*

### ENMITY.

SCORN no man's love, though of a mean degree;
Much less make any one thine enemy.

### AFFLICTION.

AS threshing separates the wheat from the chaff, so does affliction purify virtue. — *Burton.*

THE truly generous is truly wise,
And he who loves not others lives unblessed.
*Home.*

THE *injuries* of life, if rightly improved, will be to us as the strokes of the statuary on his marble — forming us to a more beautiful shape, and making us fitter to adorn the heavenly temple. — *Mather.*

### WORLD.

—— All its ends,
Arrangements, changes, disappointments, hopes,
And fears are without meaning, if not seen
And estimated by eternity. — *Edwards.*

WHATEVER you would have your children become, strive to exhibit in your own lives and conversation. — *Sigourney's Letters to Mothers.*

### DESIGN OF THE LAW.

THE law is intended to act as a schoolmaster, "*to bring us to Christ.*" No sooner can we perceive ourselves actually cut off from every hope of mercy which we were wont to entertain on account of our own performances and worth than we shall find ourselves prepared, and, as it were, compelled, to put our whole trust in the grace of God, manifested in Christ in that scheme of marvellous love

to man which is called "the righteousness of God without the law," which is by faith of Jesus Christ unto all, and upon all them that believe. (Rom. iii. 21, 22.) A true knowledge of the nature and end of the law sounds an alarm to the conscience which was before asleep, dreaming of peace when there was no peace. Thus alarmed, the ear is opened to listen to the word of reconciliation declared by Christ, and the heart is disposed to earnestly apply to the Redeemer, as to one who alone is able to save from such insupportable misery as the curse of the law.

It is the law also, which, continually showing us by the exhibition of its own purity our deficiency and corruption, and approving ourselves to our consciences as just and good, stimulates us to earnest endeavors to resist and subdue the body of sin. Hence that internal conflict of which the apostle speaks so feelingly, (Rom. vii. 18,) "I know," says he, "that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform," as the law requires, "that which is good, I find not. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind." In other words, I perceive two contrary principles within me, the one derived from God, the other the produce of my corrupt nature; that leading me forward to heaven and approving the spiritual demands of the law, this opposing my progress and struggling against me. My mind is a field of battle, where all my passions exert their several efforts to gain a conquest over me. In this case, what must be done? St. Paul instructs us by his own example. After asking the question with much emphasis, "O wretched man that I am!

who shall deliver me from the body of this death?" he relieves himself from every despondent thought by saying, "I thank God," that is, for his grace, "through Jesus Christ our Lord." This, this alone, it is which can and will deliver me.

Into this pungent sensibility of our own sinfulness it is the intention of God by his law to bring us; so that we may be able, for otherwise we never should, to behold the necessity and glory of the redemption there is in Jesus. He has mercifully ordained the law, and annexed the curse to the *least breach* of it, that he might shut up every door of hope except that by which the fullest pardon and the richest mercy are dispensed to sinners. The thunders and lightnings on Mount Sinai are designed to make us account ourselves unspeakably happy in being allowed access to Mount Zion, the joy of the whole earth, the city of the living God, where the divine goodness shines forth in the perfection of beauty.

AS God's other thoughts are not as ours, so his thoughts of grace and mercy for the relief and supply of his people, and the ways wherein he is willing to help us, are far above ours, even as the heavens are high above the earth. Who more willing to relieve a child in want or distress than an affectionate father? Yet that willingness comes short of His: "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The gift of the Spirit is the sum of all good things; it comprises spiritual light, life, strength, treasures, comforts. And the Lord is much more willing to give all these than any father to supply his child.

THE face of Moses shone, when he came down from the mount, the reflected rays of the divine Majesty lingered on it; the people saw that he had been with God. And it is ever thus. No man leaves the presence of Christ without carrying with him that which will distinguish him from other men; a mind less preyed on by worldly cares, affections elevated above worldly vanities. a holy abhorrence of all that is polluting and base, a soaring of the thoughts and desires to heaven, a humble professing and sustaining of this character — a pilgrim and a stranger on the earth, a native of heaven in a foreign land. The world around him will "take knowledge that he has been with Jesus;" for "the spirit of glory and of God resteth upon him."

THE sincere Christian wants no bright Shechinah, no cloud of glory. to make manifest to him the indwelling of God in his heart. Were he not there, he knows that his heart would be a stranger to the *love* which often warms it, the *peace* which keeps, and the *hope* which cheers it. God never enters the heart alone; blessings unspeakable follow in his train — light, and purity, and joy. He does not at once turn it into a heaven; but he makes it so much like heaven that the happy Christian had rather be forsaken of the whole world than have his God depart from his soul.

RELIGION'S all. Descending from the skies
To wretched man, the goddess in her left
Holds out this world, and in her right the next.
Religion, Providence, an after state, —
Here is firm footing; here is solid rock;

This can support us; all is sea besides:
Sinks under us, bestorms, and then devours.
His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl.

## ON A MISTAKE CONCERNING THE NATURE OF FAITH.

MANY persons of the best intentions, and animated with earnest desires for the glory of God and the good of souls, have represented faith in Christ to be a *particular revelation*, separately and supernaturally imparted to every believer the moment he truly believes; whereby his soul is enlightened, and the forgiveness of his sins made self-evident by the force of *inward feeling* alone.

Now, that God can impress on the mind so strong a sense of pardon as to leave a repenting sinner, beyond all doubt, satisfied of its coming from him, none can question. And that in many instances he is most graciously pleased in this manner to manifest himself and his love, none can dispute who have been happily acquainted either with the lives or deaths of the excellent of the earth. By this manifestation have martyrs been enabled to sing in the midst of the flames; and not only to endure all that is most dismaying to nature, but to triumph over it. By this manifestation of divine love, thousands are emboldened to continue faithful to God and their duty amidst the scoffs and insults of the careless and profane.

Nevertheless, it is one thing to feel joy and exultation, another to be conscious that you are depending upon Jesus Christ the Lord for the supply of all your wants; one thing to build your evidence

of pardon on a transporting sensation, quite another to infer it from your dependence on Him who is exalted to be a Prince and a Savior, to give repentance and remission of sins to all that believe in his name. And to suppose the reality of faith in him can be evidenced no other way than by *feeling* an inward testimony of the pardoning love of God, is just as gross a mistake as it would be to suppose that credit is to be given to the written promise of an affectionate friend no longer than he himself enforces it by repeated declarations of his particular love. To act thus in every case would argue violent suspicion of the veracity of him who gives the promise: how, then, can it with reason be made the *only test* of faith in Christ that you should have *irresistible* evidence of his love in your own heart superadded to the declarations of his gospel?

It is needful, in treating on the subject of faith in Christ, to guard against a mistake of this nature; because, wherever the power of religion prevails, many are apt to place their dependence on the knowledge of the forgiveness of their sins by an *inward feeling*. They speak as if nothing were worth acknowledging as a blessing from God, whilst they possess not *such* an evidence of pardon in their own hearts. Others also, with grief it must be acknowledged, have so imposed upon themselves as to mistake a transient emotion of joy for real faith, while they are strangers to any true humiliation for sin or abhorrence of it in the heart. In the mean time, a third class, through the same mistake, have been overwhelmed with terrors, and led to pass sentence on themselves as destitute of faith and without Christ in the world, at the very time when they were seeking his help and

grace as all their salvation, and consequently were true and sincere believers.

Another great advantage arising from the definition of saving faith, here given as implying a lively dependence on Christ for wisdom, righteousness, sanctification, and redemption, is, that it *establishes the true believer in solid peace and comfort;* and this is a strong evidence that it is scripturally defined. For the gospel, like a remedy adapted with astonishing exactness to our frame and condition, is intended to counterbalance all the allurements of temptation. It bestows, even in this world, more than an equivalent for what any man can suffer or lose through obedience to God, as well as eternal life in the world to come. It assures every faithful disciple that reconciliation is made for his iniquity; that he is an object of God's daily care, and an heir of his infinitely glorious kingdom. But the assurance which any particular person possesses that these blessings must appertain to him must depend upon his certainty that he has true, saving faith. If this point be brought into doubt, his peace departs, his comfort dies away; for all the promises of God's acceptance and special love belong to them, and to them only, who are united to Christ by a living faith. It is not doubted by any one whether a true believer is accepted of God; but the doubt so cruelly perplexing to serious minds, and so chilling to their hopes, is, whether they are believers or no.

In order, therefore, to secure to every believer that peace and comfort which he has a title from the word of God to enjoy, the evidence which proves the reality and truth of his faith must be both clear and permanent. Of this perfect kind is the evidence which accompanies a lively depend-

ence on the Lord Jesus Christ to supply all our spiritual wants and necessities. This dependence is so easy to be known that no one can possess it without being conscious of it. For it necessarily implies an intimate and most interesting connection between Christ and the soul, a knowledge of him affecting the heart, and an application to him daily and persevering. A man, therefore, who is living in such dependence upon the Son of God, might as reasonably call in question the reality of transactions passing between himself and his friends on earth as of his faith in Jesus. This evidence is also permanent. The *sensible* comforts of a Christian, it is true, are in their nature fluctuating; but his *dependence* does not vary as his *consolations* do. He does not return to the love and practice of sin after fleeing in deep humility to Jesus as a Redeemer from its care and power, nor revolt to a self-righteous trust on his duties and merits after having made a cordial submission to Christ as the Lord his righteousness. Hence he that is oppressed with gloom and tormented with fear lest he should have no part in Christ, merely because he feels no transporting hope in his heart, may be able, when his judgment is better instructed in the nature of faith, to prove himself a believer by evidencing his whole dependence to be on Christ. And in consequence of this proof, the joy whose absence he was mourning will spring up and flourish, and, like a fragrant flower in its proper soil, yield a reviving influence to his heart. He will be able thus to express the highest and the purest satisfaction, saying, "In the Lord's word will I rejoice; in the Lord's word will I comfort me."

## THE DUTY OF CHRISTIANS TO GOD AND HIS DEALINGS WITH THEM.

WHEN persons are justified by faith and accepted in the Beloved they become heirs of everlasting life; but they cannot know the *full* value of their privileges till they enter upon the state of glory. For this most who are converted have to wait some time after they are partakers of grace. Though the Lord loves them, hates sin, and teaches them to hate it, he appoints them to remain a while in a sinful world, and to groan under the burden of a depraved nature. He could put them in immediate possession of heaven; but he does not. He has a service for them here, an honor which is worth all they can suffer, and which eternity will not afford an opportunity; namely, to be instruments in promoting his designs and manifesting his grace in the world.

Strictly speaking, this is the whole of their business here, the only reason why life is prolonged or for which it is truly desirable, that they may fill up their connections and situations, improve their comforts and crosses, in such a manner as that God may be glorified in them and by them. As he is a bountiful Master and a kind Father, he is pleased to afford a variety of temporal blessings which sweeten the service, and as coming from his hand are very valuable, but are by no means worth living for considered in themselves, as they can neither satisfy their desires, nor preserve them from trouble, or support them under it. That light of God's countenance which can pervade the walls and dissipate the gloom of a dungeon is unspeakably preferable to all that can be enjoyed in a palace without it. The true end of life is to live, not

to ourselves, but to Him who died for us; and while we devote ourselves to his service on earth, we should rejoice in the prospect of being happy with him forever in heaven.

These things are generally known and acknowledged by professors; but they are a favored few, who act consistently with their avowed principles; who honestly, diligently, and without reserve endeavor to make the most of their talents and abilities in promoting the service of God, and who allow themselves in no work or designs but what are evidently subordinate and subservient to it. The best Christians, indeed, find cause to confess that they are not only unprofitable in comparison of what they wish to be, but in many instances unfaithful likewise. They find so many snares, hinderances, and temptations arising from without, and so much embarrassment from sin within, that they have more cause for humiliation than self-complacence, even when they seem most earnest and useful. However, we have no scriptural evidence that we serve God at all any further than we find an habitual desire and aim to serve him wholly. He is gracious to our imperfections and weakness; yet he requires all the heart, and will not be served by halves, nor accept what is performed by a divided spirit. There is not a grain of real goodness in the most specious actions which are done without reference to the glory of God. This the world cannot understand; but it will appear highly reasonable to those who take their ideas of God from the Scriptures, and who have felt the necessity and found the benefits of redemption. We are debtors many ways. God has a right to us by creation, by redemption, by conquest, when he freed us from Satan's power and took

possession of our hearts by his grace, and when he disposed and empowered us to take him for our portion. Then we felt the force of our obligations; we saw the beauty and honor of his service, and that nothing was worthy to stand in the least degree of competition with it. This is always equally true, though our perceptions of it are not always equally strong. It cannot, however, be *wholly* forgotten, or cease to be the governing principle of life in true Christians. In proportion as they appreciate their manifold obligations and blessings, in that proportion will they aim to discharge every known duty, and to promote the glory of God and the good of their fellow-creatures.

### BIBLE.

IT is the light of my understanding, the joy of my heart, the fulness of my hope, the clarifier of my affections, the mirror of my thoughts, the consoler of my sorrows, the guide of my soul through this gloomy labyrinth of time, the telescope sent from heaven to reveal to the eye of man the amazing glories of that far-distant world. — *Dwight.*

ONE watch, set right, will do to try many by; but on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the *example* we individually set to those around us.

### CARD PLAYING.

IT is very wonderful to see persons of the best sense passing away a dozen hours in shuffling

and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any one of his species complaining that life is *short?* — *Addison.*

## FAMILY WORSHIP.

WHEN we reflect that all we possess, all that we desire, is the gift of our God; that we are dependent on him for our life and every blessing which renders life comfortable; that the health of our families and every domestic enjoyment flow from the Giver of every good and perfect gift, — surely we cannot think it too much to consecrate to his service a few moments every morning and evening for domestic worship. How pleasing to see a master erecting in his house an altar to the God of Israel! The cares and vicissitudes of life for a short time flee away, and the sacrifice of holy devotion ascends, while the band of worshippers unite in fervent prayer to Him whose they are and whom they delight to serve. In that house God is honored; there his ark finds a resting-place; there a temple is consecrated to his service; and there he commands his blessing, even life forevermore. When morning dawns they unite in thanking God for the kindness which has shielded them through the night, and imploring the same kindness to shield them through the day. When evening returns they bow together at the footstool of mercy, grateful for the goodness which has attended them through the day, and entreating the same goodness to guard them through the night. In the morning prayer unlocks the treasures of heaven to

their souls; in the evening it secures them under the protection of Omnipotence. — *Rev. J. Clarkson.*

### PRESENT REWARDS OF WELL DOING.

IT is the marvellous property of spiritual things, though we can scarcely affirm it of natural, that the effort to teach them to others gives enlargement to our own sphere of information. We are persuaded that the most experienced Christian cannot sit down with the neglected and grossly ignorant laborer, nay, not with the child in a Sunday or infant school, and strive to explain and enforce the great truths of the Bible, without finding his own views of the gospel amplified and cleared through this engagement in the business of tuition. The mere trying to make a point plain to another will oftentimes make it far plainer than ever to ourselves.

In illustrating a doctrine of Scripture, in endeavoring to bring it down to the level of a weak or undisciplined understanding, you will find that doctrine presenting itself to your own mind with a new power and unimagined beauty; and though you may have read the standard writers on theology and mastered the essays of the most learned divines, yet shall such fresh and vigorous apprehensions of truth be derived often from the effort to press it home on the intellect and conscience of the ignorant, that you shall pronounce the cottage of the untaught peasant your best school house, and the questions even of a child your most searching catechizings on the majestic and mysterious things of our faith. And as you tell over to the poor cottager the story of the incarnation and crucifixion, and inform him of the nature and effects

of Adam's apostasy, or even find yourself required to adduce more elementary truths, pressing on the neglected man the being of a God and the immortality of the soul, — O, it shall constantly occur that you will feel a keener sense than ever of the preciousness of Christ, or a greater awe at the majesties of Jehovah, or a loftier bounding of spirit at the thought of your own deathlessness. In teaching another you teach also yourself, and carry away from your intercourse with the mechanic or the child such an accession to your own knowledge or your own love as shall seem to make you the indebted party, and not the obliging.

## SPIRITUAL ADVANTAGES OF POVERTY.

GOD has so manifested a tender and impartial concern for his creatures as to have thrown advantages round poverty which may well be said to counterbalance its disadvantages. It is unquestionable that the condition of a poor man is more favorable than that of a rich to the reception of Christ. Had not this been matter of fact, the Redeemer would never have pronounced it "easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven." There is in poverty what we may almost call a natural tendency to the leading of men to dependence on God and faith in his promises. On the other hand, there is in wealth just as natural a tendency to the production of a spirit of haughty and infidel independence. The poor man, harassed with difficulties in earning a scanty subsistence for himself and his household, will have a readier ear for tidings of a bright home beyond the grave than the rich man, who, lapped in luxury, can imagine

nothing more delightful than the unbroken continuance of present enjoyments. Poverty, in short, is a humiliating and depressing thing; whilst affluence nurtures pride and elation of mind. And in proportion, therefore, as all which has kinsmanship with humility is favorable to piety, all which has kinsmanship with haughtiness unfavorable, we may fairly argue that the poor man has an advantage over the rich, considering them both as appointed to immortality.

Not only has God thus mercifully introduced a kind of natural counterpoise to the allowed evils of poverty, but in the institution of a method of redemption, he may specially be said to have prepared for the mean and the destitute. There is nothing in the prescribed duties of religion which, in the least degree, requires that a man should be a man of learning or leisure. We take the husbandman at his plough, or the manufacturer at his loom, and we can tell him that, whilst he goes on uninterruptedly with his daily toil, the grand business of his soul's salvation may advance with a uniform march. We do not require that he should relax in his industry, or abstract some hours from his usual occupations, in order to learn a complicated plan, and study a scheme which demands time and intellect for its mastery. The gospel message is so exquisitely simple, the sum and substance of truth may be so gathered into brief and easily-understood sentences, that all which it is absolutely necessary to know may be told in a minute, and borne about with him by the laborer in the field, or the mariner on the waters, or the traveller in the most distant regions of the earth. We reckon it far the most wonderful feature in the Bible that, whilst presenting a sphere for the longest and

most painstaking research, exhibiting heights which no soarings of imagination can scale and depths which no fathoming line of intellect can explore, it sets forth the way of salvation with so much of unadorned plainness that it may as readily be understood by the child or the peasant as by the full-grown man or the deep-read philosopher. Who will keep back the tribute of acknowledgment that God of his goodness has prepared for the poor?

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort. — *Sir Humphrey Davy.*

WOULDST thou from sorrow find a sweet relief?
Or is thy heart oppressed with woes untold?
Balm wouldst thou gather for corroding grief?
*Pour blessings round thee* like a shower of gold.

### PRAYER.

IN the morning, prayer is the key that opens to us the treasure of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.

### CONTENTMENT.

WHAT though we quit all glittering pomp and greatness,
We may enjoy content; in that alone
Is greatness, power, wealth, honor all summed up.

FROM *social intercourse* are derived some of the highest enjoyments of life. Where there is a free interchange of sentiments, the mind acquires new ideas; and by a frequent exercise of its powers the understanding gains fresh vigor. — *Addison.*

THE end of *learning* is to know God, and out of that knowledge to love him and to imitate him, as we may the *nearest* by possessing our souls of *true virtue.* — *Milton.*

IT is the greatest madness to be a *hypocrite in religion.* The world will hate thee because a Christian *even* in appearance; and God will hate thee because so *only* in appearance; and thus, having the hatred of both, thou shalt have no comfort in either. — *Bishop Hall.*

### RELIGION.

IF it were only the exercise of the body, the moving of the lips, the bending of the knee, men would as commonly step to heaven as they go to visit a friend; but to separate our thoughts and affections from the world, to draw forth all our graces and engage each in its proper object, and to hold them to it till the work prospers in our hands, — *this, this* is the difficulty — *Baxter*

HUMILITY cannot be degraded by humiliation. It is its very character to submit to such things. There is a consanguinity between benevolence and humility. They are virtues of the same stock.— *Burke.*

## REV. THOMAS SCOTT.

THE closing scenes in the life of this deeply pious, learned, and well-known commentator are full of interest and instruction. His life was protracted for seventy-five years, and his active ministry nearly fifty. As this good man drew near the close of life he was greatly distressed at the temporary withdrawal of the light of the divine countenance. His biographer, an eye and ear witness, says, —

"In the time of his darkness and gloom he prayed without ceasing and with inexpressible fervor. He seemed unconscious of any one being near him, and gave vent to the feelings of his mind without restraint. And O, what holy feelings were they! what spirituality! what hatred of sin! what humility! what simple faith in Christ! what zeal for God's glory! what submission! Never could I hear him without being reminded of Him who, 'being in an agony, prayed the more earnestly,' and whose language was, 'My God, my God, why hast thou forsaken me?' 'I think nothing,' he said, 'of my bodily pains; my soul is all. I trust all will end well; but it is a *dreadful* conflict. I hope, I fear, I tremble, I pray. Satan tries to be revenged on me in this awful hour for all that I have done against his kingdom through life. He longs to pluck me out of Christ's hands. Subdue the enemy, O Lord; silence the accuser; bruise Satan under my feet shortly.

"Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide;
O, receive my soul at last.
Other refuge have I none."

"'O, to enter eternity with *one doubt* on the mind! *Eternity, eternity, eternity!* People talk of *assurance* not being attainable in this world, nor perhaps not much to be desired. They and Satan agree on this point. O, what a thing sin is! Who knoweth the power of his wrath? *If this be the way to heaven, what must the way to hell be?* "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"'

"In the midst of this conflict he generally expressed hope of final victory, but thought he should die under a cloud. He accused himself of self-indulgence and slackness in prayer; of having made his religious labors an excuse for shortness in private devotion.

"His first clear consolation was after receiving the Lord's supper, on the 22d of March, 1821. He had previously observed, 'An undue stress is sometimes laid upon this ordinance, as administered to the sick, and I think others of us are in danger of undervaluing it.' Through the remainder of the day, though much exhausted, and during the night, he continued in a very happy state of mind.

"To his son-in-law, who came in the evening, he said, 'I feel a composure which I did not expect last night. I have not *triumphant* assurance, but something which is more calm and satisfactory. I bless God for it.' And then he repeated in the most emphatic manner the whole of the twelfth chapter of Isaiah: '"O Lord, I will praise thee;

though thou wast angry with me, thy anger is turned away, and thou comfortest me," &c. O, to realize the fulness of joy! to have done with temptation! "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. They are come out of *great* tribulation, and have washed their robes and made them white in the blood of the Lamb."

> "Sin, my worst enemy before,
> Shall vex my eyes and ears no more;
> My inward foes shall all be slain,
> Nor Satan break my peace again."

"'We know not what we shall be; but we know that when He shall appear we shall be like him, for we shall see him as he is.' He frequently repeated, *Perfect peace!*

"In the night he had some refreshing sleep, and awoke in great calmness. 'This,' said he, 'is *heaven begun;* I have done with darkness forever — forever. Satan is vanquished. Nothing now remains but salvation with eternal glory — eternal glory.'

"On March 27th he appeared dying, and suffered exquisitely. 'O,' said he, 'it is *hard* work. Death is a new acquaintance, a *terrible* one, *except as Christ giveth us the victory and the assurance of it.* My flesh and my heart seem as if they wanted to fail and could not. Who can tell what that tie is which binds body and soul together? How easily is it loosened in some! what a *wrench* and *tear* is it in others! Lord, loosen it, if it be thy

will. I hope it is not wrong to pray for release; if it be, may God forgive me. Yet if it be thy will that I should wait for days and weeks, thou art righteous.'

"Through the whole of Tuesday afternoon he was calm, and talked delightfully. He seemed to unite the cheerfulness, clearness of thought, and force of argument of his former days with extraordinary tenderness, humility, meekness, and love of his present situation. On his second son's entering the room he said to him, 'Who am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God that is among you,' &c., and proceeded to converse in the most interesting manner about his own past ministry. He had a blessed consciousness of having endeavored to be faithful, which was a source of gratitude to him.

"To his grandson he said, 'God bless you! I have often preached to you, and sometimes talked to you; but I have prayed for you a hundred times more. Seek to serve God. Religion is all that is valuable. You may think it does little for me now; but it is *all*. May you be a blessing to your parents, to your brothers and sisters. You are the eldest; should you outlive your father, be a father to the rest. I have always particularly wished you might be a minister of Christ; but this I must leave. God's will be done!'

"One thing is not to be forgotten concerning these benedictions, which he continued to pronounce upon his grandson, that, though he much longed that he should be a minister, he yet solemnly warned him not to take the sacred office upon him unless he was conscious of a heart devoted to the work of it 'Rather,' said he, 'make forks and

rakes, rather plough the ground and thresh the corn, than be an indolent, ungodly clergyman.'

"On Wednesday, 28th, A. M., he had slept a good deal, and was calm and cheerful, though in great suffering. 'This,' he said, 'is my last day. Still I have the last struggle to pass; and *what* that is, who can tell me? Lord, give me patience, fortitude, holy courage! I have heard persons treat almost with ridicule the expression, Put "underneath me the everlasting arms." But it is exactly what I want, "everlasting arms" to raise me up; to be "strengthened with might by his Spirit in the inner man." I am in full possession of all my faculties; I know I am dying; I feel the *immense, the infinite, importance of the crisis.* "Lord Jesus, receive my spirit." Thou art "all I want;" "none but Christ can do helpless sinners good." Blessed be God, there is one Savior, though but one, in the whole universe. Had any other done what Christ has for us, — raised us from such a deplorable, lost, wicked state, shed his blood for us, sent his Spirit to quicken us, — would he not be greatly affronted if we were to doubt his perfecting his own work? And yet we are apt to doubt Christ's love. God forgive us that, with all the rest of our offences! "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."'

"In much the same state he continued till his death. His mind was clear to the last moment. He had been peaceful and happy for several days; and in the end, with perfect composure and a heavenly smile playing upon his countenance, he sank down in the arms of death, and without a sigh or a struggle, without even a discomposed feature, he sweetly slept in Jesus.

"Thus terminated the sufferings and trials of this eminent servant of Jesus, proving by his last conflict that, though the valley of death is frequently beset with terrors at its entrance, yet the victory remains certain to every real child of God. Nature indeed shrinks from the hand of death, and the mind itself trembles at the thoughts of eternity; but the rod and staff of Omnipotence yield courage and strength, and turn the eye undaunted at the dark valley through which lies the road to endless bliss. He died April 16, 1821, in the seventy-fifth year of his age."

WHEN I look upon the tombs of the great, every emotion of envy dies in me. When I read the epitaphs of the beautiful, every inordinate desire goes out. When I meet with the grief of parents upon a tombstone, my heart melts with compassion. When I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, fashions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make one appearance together.

VIRTUE, not rolling suns, the mind matures:
That life is long which answers life's great end.

THE closing scene of VOLTAIRE's life can never be forgotten. We are informed "that almost unimaginable were the torments of his mind; his cries were piercing as the shrieks of a fiend; his atheistic associates, who would fain have steeled his spirit, fled before his curses; the nurse who waited upon him would never afterwards tend the death bed of an unbeliever; and the physician declared that the furies of Orestes were nothing to the tortures of Voltaire."

IT is a fact, that some of the hardiest Christian warriors who have fought under Christ's banners, were once his most powerful and bitter enemies. Instance John Newton and John Bunyan.

HE who formed us knew beforehand what services he intended for us; and if we desire to serve him, he will qualify us for all which he has for us to do or suffer in the world, and carry us through it.

IT is not our *light* afflictions, but our *fiery* trials, such as those which Job endured, which test our Christian patience. Then it is that we are tempted to entertain *hard* thoughts of God and of his justice. Happy they who can imitate Job's patience and faith under such circumstances.

DEVOTION is the sole asylum of human frailty, and the sole support of heavenly perfection; it is the golden chain of union between heaven and earth, and keeps open a blessed communication. He that has never prayed can never conceive, and he that has prayed as he ought can never forget, how much is to be gained by prayer.

### CHRIST OUR HAPPINESS.

THOU art the source and centre of all minds,
Their only point of rest, ETERNAL WORD!
From thee departing they are lost, and rove
At random, without honor, hope, or peace.
From THEE is all that soothes the life of man,
His high endeavor and his glad success,
His strength to suffer and his will to serve.
But, O thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown.
Give what thou canst; without thee we are poor,
And with thee rich, take what thou wilt away.

### ADVICE TO THE CLERGY.

PREACH Christ Jesus the Lord; determine to know nothing among your people but Christ crucified; let his name and grace, his spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify him in the hearts, to render him amiable and precious in the eyes, of his people; to lead them to him as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them and their services to God; as wisdom to counsel, as righteousness to justify, as sanctification to renew, as redemption to save, as an inexhaustible fountain of pardon, grace, comfort, victory, glory. Let Christ be the *diamond* to shine in the bosom of all your sermons.

### THE HUMAN FRAME.

OUR life contains a thousand springs,
And dies if one be gone;
Strange that a harp of thousand strings
Should keep in tune so long!

### HOLY THOUGHTS.

HOLY thoughts of God must be assiduously watered by prayer, earthed up by meditation, and defended by watchfulness; and yet all this is sometimes too little to preserve them alive in our souls. Alas! the heart is a soil that agrees not with them; they are tender things, and a small matter will nip and kill them. But vain thoughts and unholy suggestions, — these spread themselves and root deep in the heart; they naturally agree with the soil, so that it is almost impossible at any time to be rid of them. It is hard to forget what it is our sin to remember.

### CHRIST OUR EXAMPLE.

THE gospel doth not only represent the doctrine of Christ to be *believed*, but also *the life of Christ to be followed;* nor shall any have him for their advocate and propitiation but such as are willing to have him for their pattern and example; to copy out and imitate his humility, patience, purity, benignity, and self-resignation. None shall be benefited by his death that are unwilling to habitually endeavor to conform their lives to the holy requirements of his word.

### HUMILITY.

THE high mountains are barren, but the low valleys are covered with corn; and accordingly the showers of God's grace fall in lowly hearts and humble souls. The more poor in spirit, the more self-empty, and the more earnestly we are desirous of spiritual things, the more abundantly we shall be filled. (Matt. v. 6.)

A CHRISTIAN in this world is but gold in the ore: at death the pure gold is melted out and separated, and the dross cast away and consumed.

### GREAT PRINCIPLES.

LOVE to God, charity to man, purity and humility are the highest perfections that either men or angels are capable of, the very foundation of heaven laid in the soul; and he who hath attained them needs not desire to pry into the hidden rolls of God's decrees, or search the volumes of heaven, to know what is determined about his everlasting condition; but he may find a copy of God's thoughts concerning him written in his own breast.

### EXTRACT FROM LETTER OF THE REV. MR. N——.

OUR views of death will not always be alike, but in proportion to the degree in which the Holy Spirit is pleased to impart his sensible influence. We may anticipate the moment of dissolution with pleasure, and desire it in the morning, and be ready to shrink from the thought of it before night. But though our frames and perceptions vary, the report of faith concerning it is the same. Our Lord usual-

ly reserves dying strength for a dying hour. When Israel was to pass Jordan, the ark was in the river; and though the rear of the host could not see it, yet, as they successively came forward and approached the banks, they all beheld the ark, and all went safely over.

As you are not weary of living, if it be the Lord's pleasure, so I hope, for the sake of your friends and the people whom you love, that he will still spare you; but when the time shall arrive which he has appointed for your dismission, I make no doubt but he will overpower all your fears, silence all your enemies, and give you a comfortable, triumphant entrance into his kingdom. You have nothing to fear from death; for Christ, by dying, has disarmed it of its sting, has perfumed the grave, and opened the gates of glory for his believing people. Satan, so far as he is permitted, will assault our peace; but he is a vanquished enemy; our Lord holds him in a chain, and sets him bounds which he cannot pass. He provides for us likewise the whole armor of God, and has promised to cover our heads himself in the day of battle, to bring us honorably through every skirmish, and to make us more than conquerors at last.

MODERATION is the silken string running through the pearlchain of all virtues. — *Fuller.*

MODESTY is to merit, as shades to figures in a picture, giving it strength and beauty. — *Bruyere.*

## DEVOTION.

THE most illiterate man who is touched with *devotion*, and uses frequent exercises of it, con-

tracts a certain greatness of mind, mingled with a noble simplicity, that raises him above those of the same condition. It is hardly possible it should be otherwise; for the fervors of a pious mind will naturally contract such an earnestness and attention towards a better being, as will make the ordinary passages of life go off with becoming indifference. By this, a man in the lowest condition will not appear mean, or in the most splendid fortune insolvent. — *Johnson.*

HEAVEN tries our virtue by *affliction;*
As oft the cloud that wraps the present hour
Serves but to lighten all our future days. — *Brown.*

### THE PRESENT STATE.

WE are now in a state of penance, as well as in a state of trial and probation, and must therefore not anticipate our reward here, but be exercised with vanity and dissatisfaction, which is that sore travail that God has laid upon the sons of Adam, who, though heirs of glory and born to crowns and sceptres in the other world, must yet inherit only dreams, shadows, and vanities in this, wherein all that cometh is vanity. There is no content to be found in any of the enjoyments of this world: let a man's share of it or state in it be what it will, it is all but a union of ciphers, a collection of nothing, not worth a thought, or a wish, or a tear. *Only in religion, and the conscientious discharge of one's duty, and the practice of a good life, there is some real content and true satisfaction to be had;* and the more we improve in goodness, the more happy and comfortable will our lives be.

### TRUE KNOWLEDGE.

LET no man be dejected at the want of those gifts with which unsanctified men are adorned. If God hath taught thee the evil of sin, the worth of Christ, the necessity of regeneration, the mystery of faith, the way of communion with God in duties, trouble not thyself because of thine ignorance in natural or moral things: thou hast that which will bring thee to heaven.

### WARNING.

WHO would not be a believer in Christ? Who would not be at peace with God? When such are the privileges of righteousness, the privileges through life, the privileges in death, the wonder is that all are not eager to close with the offers of the gospel and make those privileges their own. Yet, alas! the ministers of Christ have to exclaim with the prophet, "Who hath believed our report?" and with Elihu, "None saith, Where is God my Maker, who giveth songs in the night?" There may yet be moral insensibility in some now addressed. What shall we say to them? They may have youth on their side, and health and plenty. The sky may be clear, and the voice of joy may be heard in their dwelling. But there must come a night, a dreary and oppressive night; for youth must depart, and strength be enfeebled, and sorrow encountered, and the shadows of evening fall upon the path. And what will they do then, if now, as God complains by his prophet, "the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord,

neither consider the operation of his hands"? They may have their song now; but then we shall have only the bitter exclamation, "The harvest is past, the summer is ended, and we are not saved."

We warn you in time. Though the firmament be bright, we show you the cloud, small as a man's hand, already rising from the sea; and we urge you to the breaking loose from habits of sin, and fleeing straightway to the Mediator, Christ. It is for bawbles which they despise when acquired, wealth which they count nothing when gained, gratifications which they loathe so soon as passed, that men sell their souls. And all that we now entreat of the young is, that they will not, in the spring time of life, strike this foul bargain. In the name of Him who made you, we beseech you to separate yourselves at once from evil practices and evil associates, lest in that darkest of all darkness, when the sun is to be "black as sackcloth of hair," and the moon as blood, and the stars are to fall, you may utter nothing but the passionate cry of despair, whilst the righteous are lifting up their heads with joy, and proving that they have trusted in a God "who giveth songs in the night."—*Melvill.*

## CHRISTIAN CHARITY.

LET the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it and is so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love, intense within you. and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Leighton.*

HE who increases the endearments of life, increases at the same time the terrors of death. — *Young.*

THE greatest part of mankind employ their first years to make their last miserable.

THE million covet WEALTH; but how few dream of its perils! Few are aware of the extent to which it ministers to the baser passions of our nature; of the selfishness it engenders; the arrogance which it feeds; the self-security which it inspires; the damage which it does to all the nobler feelings and holier aspirations of the heart.

WHAT we are afraid to do before men, we should be afraid to think before God.

THE prospect of a *future state* is the secret comfort and refreshment of my soul; it is that which makes nature look gay about me; it doubles all my pleasures and supports me under all my afflictions. I can look at disappointments and misfortunes, pain and sickness, death itself, and, what is worse than death, the loss of those who are dearest to me, with indifference, so long as I keep in view the pleasures of eternity and the state of being in which there will be no fears nor apprehensions, pains nor sorrow, sickness nor separation. — *Addison.*

THOUGH our life be short and uncertain, says Archbishop Tillotson, yet it is a great deal that we may do by way of preparation for another world if we begin and set out betimes and be good husbands of the present opportunities. It is a great

way that we may go in a short time if we be always moving and pressing forward. But the mischief is, many persons pass fifty or sixty years in the world, and when they are just going out of it they bethink themselves, and step back, as it were, to do something which they had all this while forgot; namely, the *main* business for which they came into the world — to repent of their sins, and reform their lives, and make their peace with God, and in time to prepare for eternity. This, which is forgotten and deferred to the last, ought to have been first thought of, and to have been made the great business of their whole lives.

HOW great and honorable is the privilege of a true believer! Though weak as a worm, his arms are strengthened by the mighty God of Jacob, and all things become possible, yea, easy, to him that occur within the compass of his proper duty and calling. God engages to proportion his grace to his need of it, whether it be a day of service or of suffering; and though he be fallible and short-sighted, exceeding liable to mistake and imposition, yet while he retains a sense that he is so, and with the simplicity of a child asks counsel and direction of God, he seldom takes a wrong step; and even his inadvertencies are overruled for good. If he forgets his true state and thinks himself to be something, he presently finds he is indeed nothing; but if he is content to be nothing and to have nothing, he is sure to find a seasonable and abundant communication of all that he wants. Thus he lives, like Israel in the wilderness, upon mere bounty; but then it is a bounty unchangeable, unwearied, inexhaustible, and all-sufficient.

## DEATH BEFORE LIFE.

AS we die to nature ere we live in glory, so we must die to sin ere we can live to grace.

## PRAYER.

AS my greatest business is for God, to serve him, so my daily business is with God, to ask him for strength to do it.

TO complain that life has no joys while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we possess, and is just as rational as to die of thirst with the cup in our hands.

IT is difficult to conceive any thing more beautiful than the reply given by one in affliction when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."

THE lofty mountain of *virtue* is of quite a contrary make to all other mountains. In the mountains of the earth the skirts are pleasant, but the tops rough; whereas the skirt of the mountain of virtue is harsh, but the top delicious. He who studies to come at it meets in his first step nothing but stones, briers, and thistles; but the roughness of the way diminishes as he proceeds in his journey, and the pleasure of it increases, until at length on the top he finds nothing but beautiful flowers, choice plants, and crystal fountains. — *Tillotson.*

THE certainty that life cannot be long, and the probability that it will be much shorter than nature allows, ought to waken every one to the active prosecution of whatever he is desirous to perform. It is true, that no diligence can insure success; death may intercept the swiftest career; but he who is cut off in the execution of an honest undertaking has, at least, the honor of falling in his rank, and has fought the battle, though he missed the victory. — *Johnson.*

### MYSTERY.

MOST men take least notice of what is *plain*, as if *that* were of no use; but puzzle their thoughts and lose themselves in those vast depths and abysses which no human understanding can fathom. — *Sherlock.*

OUR *real* blessings, says Addison, often appear to us in the shape of pains, losses, and disappointments; but let us have patience, and we soon shall see them in their proper figures.

THE assurance that this is a state of *probation*, should give vigor to virtue and solemnity to truth. Every hour assumes a fearful responsibility when we view it as the culterer of an immortal harvest. — *Sigourney.*

PROPERTY left to a child may soon be lost; but the inheritance of *virtue, a good name, an unblemished reputation,* will abide forever. If those who are toiling for wealth to leave their children would but take half the pains to secure for them *virtuous habits*, how much more serviceable would

they be! The largest property may be wrested from a child; but virtue will stand by him to the last.

THE contemplation of the divine Being and the exercise of virtue are, in their nature, so far from excluding all gladness of heart that they are perpetual sources of it. In a word, the true spirit of religion cheers as well as composes the soul. It banishes, indeed, all levity of behavior, all vicious and dissolute mirth, but, in exchange, fills the mind with perpetual serenity, uninterrupted cheerfulness, and an habitual inclination to please others as well as to be pleased in itself. — *Spectator*

OF what unspeakable importance is *her* education who gives lessons before any other instructor; who *preoccupies* the unwritten page of being; who produces impressions which death only can obliterate, and mingles in the cradle dream what shall be read in eternity!

### TRIALS.

THE greatness of our trials should be estimated rather by the impression they make upon our spirits than by their outward appearance. The smallest will be too heavy for us if we are left to grapple with it in our own strength, or rather weakness; and if God is pleased to put forth his power, he can make the heaviest light. A lively impression of his love, or of our Savior's sufferings for us, or of the glories within the veil, accompanied with a due sense of the misery from which we are redeemed, — these thoughts will enable us to be not only submissive, but even joyful, in tribulations

When faith is in exercise, though the flesh will

have its feelings, the spirit will triumph over them. But it is needful that we should know that we have no sufficiency in ourselves; and, in order to know it, we must *feel* it; and therefore God sometimes withdraws his sensible influence, and then the buzzing of a fly will be an overmatch for our patience; at other times he will show what he can do in us, and for us; and then we can say in the apostle's words, "I can do and suffer all things through Christ strengthening me." He has said, "My grace is sufficient for thee." It is observed that the children of God seldom disappoint our expectations under *great* trials; if they show a wrongness of spirit, it is usually in such *little* incidents that we are ready to wonder at them, for which two reasons may be readily assigned. When great trials are in view we repair immediately to our all-sufficient Friend, feel our dependence, and pray earnestly for help; but if the occasion seems small, we are too apt to secretly lean to our own wisdom and strength, as if in such slight matters we could act effectually without his aid. Therefore in these we often fail.

### VALUE OF TIME.

——Throw years away?
Throw empires, and be blameless. Moments seize.
Heaven's on the wing: a moment we may wish
When worlds want wealth to buy.

### THE LAW.

TO preach up justification by the law as a *covenant* is legal, and makes void the death and merits of Christ; but to preach obedience to the law as a

*rule* is evangelical; and it savors as much of a New Testament spirit, as they phrase it, to urge the *commands* of the law as to display the *promises* of the gospel. Our obedience to it is the only sound evidence we can have for our right to the promises of the gospel; and without a universal obedience in the whole course of our lives, all our joys, and comforts, and expectations of heaven are but splendid delusions and enthusiastical dreams.

## REPENTANCE.

THE abandonment of certain vicious practices, and a breaking loose from habits which have held the soul in bondage, are not the whole of true repentance. Long ere the man thinks of applying to Christ, and whilst almost a stranger to his name, he may make a great advance in reformation of conduct, renouncing much which his conscience has declared wrong, and entering upon duties of which he has been neglectful. But this comes far short of that thorough moral change which is intended by the inspired writers when they speak of repentance. The outward conduct may be amended whilst no attack is made on the love of sin as seated in the heart; so that the change may be altogether on the surface, and extend not to the affections of the inner man. But the repentance required of those who are forgiven through Christ is *a radical change of mind and of spirit* — a change which will be made apparent by a corresponding in the outward deportment, but whose great scene is within, and which there affects every power and propensity of our nature. And a repentance such as this, seeing it manifestly lies beyond the reach of our own strivings, is only to be obtained from

Christ, who ascended up on high and "received gifts for the rebellious," becoming, in his exaltation, the source and dispenser of those various assistances which fallen beings need as probationers for eternity.

What, then, is it which a man has to do who is desirous of becoming truly repentant? We reply, that he is to go in earnest prayer to Christ for the aids of the Holy Spirit. Of course we do not mean that he is to confine himself to prayer and make no effort at correcting what may be wrong in his conduct. The sincerity of his prayer can only be proved by the vigor of his endeavor to obey God's commands. But we mean, that, along with his strenuousness in renouncing evil habits and associations, there must be an abiding persuasion that repentance, as well as forgiveness, is to be procured through nothing but the atoning sacrifice of Christ; and this persuasion must make him unwearied in entreaty that Christ would send into his soul the renovating power. It may be urged that Christ pardons none but the penitent; but our statement rather is, that those whom he pardons he first makes penitent.

And shall we be told that we thus reduce man below the level of an intelligent, accountable being, making him altogether passive, and allotting him no task in the struggle for immortality? We throw back the accusation as altogether unfounded. We call upon man for the stretch of every muscle and the strain of every power. As to his being saved in indolence, saved in inactivity, he may as well look for harvest where he has never sown and for knowledge where he has never studied. Is it to be an idler, is it to be a sluggard, to have to keep down that pride which would keep him from

Christ, to be wrestling with those passions which the light that is in him shows must be mortified, to be unwearied in petition for the assistances of the Spirit, and in using such helps as have been already vouchsafed? If this be idleness, that man is an idler who is actuated by the consciousness that he can no more repent than be pardoned without Christ. But if it be to task a man to the utmost of his energy to prescribe that he go straightway for every thing which he needs to an invisible Mediator, — go, in spite of the opposition of the flesh; go, though the path lies through resisting inclinations; go, though in going he must abase himself in the dust and proclaim his own nothingness, — then we are exhorting the impenitent to the mightiest of labors when we exhort them to seek repentance as Christ's gift. The assigning its true place to repentance, — the destroying the notion that repentance is to be effected for ourselves, and then to recommend us to the Savior, — this, in place of telling men that they have little or nothing to do, is the urging them to diligence by showing how it may be successful; and to effort, by pointing out the only channel through which it can prevail.

## REPENTANCE — ITS PROPER PLACE.

THERE are few duties to which men are more frequently urged, and in regard to which, nevertheless, they are more likely to be deceived, than the great duty of repentance. It is of the first importance that the exact place and nature of this duty should be accurately defined; for so long as there is any thing of misapprehension or mistake in regard to repentance, there can be no full appreciation of the proffered mercies of the gospel. It

seems to be too common an opinion that repentance is a kind of preparation, or preliminary, which men are in a great degree to effect for themselves before they can go to Christ as a mediator and propitiation. Repentance is regarded as a something which they have to do, a condition they have to perform, in order that they may be fitted to apply to the Redeemer and ask a share in the blessings which he purchased for mankind. We do not, of course, deny that there must be repentance before there can be forgiveness, and that it is only to the broken and contrite heart that Christ extends the fruits of his passion. We say to every man who may be inquiring as to the pardon of sin, Except you repent, you cannot be forgiven. But the question is, whether a man must wait till he has repented before he applies to Christ; whether repentance is a preliminary which he has to effect ere he may venture to seek a Mediator. And it is here, as we think, that the mistake lies—a mistake which turns repentance into a kind of obstacle between the sinner and Christ.

The scriptural doctrine in regard to repentance is not, that a man must repent in order to his being qualified to go to Christ; it is, rather, that he must go to Christ in order to his being enabled to repent. And the difference between these propositions is manifest and fundamental. There would be no virtue in our repentance, even if we could repent of ourselves, to recommend us to the favor of the Redeemer; but there goes forth virtue from the Redeemer himself, strengthening us for that repentance which is alone genuine and acceptable. St. Peter sufficiently laid down this doctrine when he said of Christ to the high priest and Sadducees, "Him hath God exalted with his right hand to be a

Prince and a Savior, for to give repentance to Israel and forgiveness of sins." Here repentance is stated to be as much the gift of the glorified Christ as forgiveness — a statement inconsistent with the notion that repentance is something which must be effected without Christ, as a ground on which to rest our application to him for pardon. We rather gather from these words of the apostle, that we can no more repent without Christ than be pardoned without Christ: from him comes the grace of contrition as well as the cleansing of expiation. — *Melvill.*

## A DYING NOBLEMAN.

THE following letter, written by a nobleman upon his death bed to an intimate companion, is a deeply affecting and mournful commentary upon the consequences of the neglect of religion and a prevailing spirit of worldliness. In his letter he says, —

"Before you receive this my final state will be determined by the Judge of all the earth. In a few days at most the inevitable sentence will be passed that shall raise me to the heights of happiness, or sink me to the depths of misery. While you read these lines I shall be either groaning under the agonies of absolute despair, or triumphing in the fulness of joy.

"It is impossible for me to express the present disposition of my soul — the vast uncertainty I am struggling with. No words can paint the force and vivacity of my apprehensions. Every doubt wears the face of horror, and would perfectly overwhelm me but for some faint beams of hope which dart across the tremendous gloom. What tongue

can utter the anguish of a soul suspended between the extremes of infinite joy and eternal misery? I am throwing my last stake for eternity, and shudder for the important event.

"Good God! how have I employed myself? What enchantment hath held me? In what delirium hath my life been past? What have I been doing, while the sun in its race, and the stars in their courses, have lent their beams, perhaps, only to light me to perdition?

"I have never awakened till now. I have but just commenced the dignity of a rational being. Till this instant I had a wrong apprehension of every thing in nature. I have pursued shadows and entertained myself with dreams. I have been treasuring up dust and sporting myself with the wind. I look back on my past life, and, but for some memorials of guilt and infamy, it is all a blank — a perfect vacancy. I might have grazed with the beasts of the field or sung with the winged inhabitants of the woods to much better purpose than any for which I have lived. And O, but for some faint hope, a thousand times more blessed had I been to have slept with the clods of the valley and never heard the Almighty's fiat nor waked into life at his command.

"I never had a just apprehension of the solemnity of the part I am to act till now. I have often met death insulting on the hostile plain, and with a stupid boast defied its terrors: with a courage as brutal as that of the warlike horse I have rushed into the battle, laughed at the glittering spear, and rejoiced at the sound of the trumpet, nor had I a thought of the grave, nor of the great tribunal to which I must have been summoned, —

'Where all my secret guilt had been revealed,
Nor the minutest circumstance concealed.'

It is this which arms death with all its terrors; else I could mock at fear, and smile in the face of the gloomy monarch. It is not giving up my breath; it is the terrible hereafter, *the something beyond the grave*, at which I recoil. Those great realities which, in the hours of mirth and vanity, I have treated as phantoms, as the idle dreams of superstitious beings, — these start forth, and dare me now in their most terrible demonstrations. My awakened conscience feels something of that eternal vengeance I have often defied.

"To what heights of madness is it possible for human nature to reach! What extravagance is it to jest with death, to laugh at damnation, to sport with eternal chains, and recreate a jovial fancy with the scenes of infernal misery!

"Were there no impiety in this kind of mirth, it would be as ill bred as to entertain a dying friend with the sight of a harlequin or the rehearsal of a play. Every thing in nature seems to reproach this levity in human creatures. The whole creation, man excepted, is serious — man, who has the highest reason to be so, while he has affairs of infinite consequence depending on this short, uncertain duration. A condemned wretch may, with as good a grace, go dancing to his execution, as the greatest part of mankind go on with such a thoughtless gayety to their graves.

"O my friend, with what horror do I recall those hours of vanity we have wasted together! Return, ye long-neglected moments! How should I prize you above the Eastern treasures! Let me dwell with hermits, let me rest on the cold earth, let me converse in cottages, may I but once more stand a candidate for an immortal crown and have my probation for celestial happiness.

"Ye vain grandeurs of a court, ye sounding titles and perishing riches, what do ye *now* signify? What *consolation*, what *relief*, can ye give me? I have a splendid passage to the grave; I die in state, and languish under a gilded canopy; I am expiring on soft and downy pillows, and am respectfully attended by my servants and physicians; my dependants sigh, my sisters weep, my father bends beneath a load of years and grief; my lovely wife, pale and silent, conceals her inward anguish; my friend, who was as my own soul, suppresses his sighs, and leaves me to hide his secret grief. But O, which of these will answer my summons at the great tribunal? Which of them will bail me from the arrest of death? Who will descend into the dark prison of the grave for me?

"Here they all leave me, after paying a few idle ceremonies to the breathless clay, which perhaps may lie reposed in state, while my soul — my only conscious part — may stand trembling before my Judge.

"My afflicted friends, it is very probable, will lay the senseless corpse in a stately monument, inscribed with, —

'Here lies the great' ——

but could the pale carcass speak, it would soon reply, —

—— 'False marble, where?
Nothing but poor and sordid dust lies here.'

"While some flattering panegyric is pronounced at my interment, I may perhaps be hearing my just condemnation at a superior tribunal, where an unerring verdict may sentence me to everlasting infamy. But I cast myself on God's absolute

mercy, through the infinite merits of my Redeemer. Adieu till we meet in the world of spirits."

## BELIEVER PROFITED BY THE EXPERIENCE OF OTHERS.

LET a man be a believer in Christ, and every day of his life will bring him intelligence, from external testimony, of the worth of the Being on whom he fastens his faith. The witnesses who stand out and attest the excellences of the Mediator occupy the whole scale of intelligence, from the Creator downwards, through every rank of the creature. The man of faith hears the Father himself bearing testimony by a voice from heaven. "*This is my beloved Son, in whom I am well pleased.*" He hears angels and archangels lauding and magnifying Christ's glorious name; for do not the winged hierarchies of heaven bow to him the knee, and that, too, as the consequence of his work of mediation? He hears patriarchs who lived in the infancy of the world; prophets who took up in succession the mighty strain, and sent it on from century to century; apostles who went out to the battle with idolatry, and *counted not their lives dear to them*, so that they might plant the cross amid the wilds of superstition. He hears all these with one heart and one voice witnessing to Jesus as the Son of the Highest, the Savior of the lost And he hears, moreover, the martyrs and the confessors of every generation; the saints who have held fast their allegiance on the rack and in the furnace; the noble champions who have risen up in the days of a declining church and shed their blood like water in defence of the purity of doctrine; he hears the men *of whom the world was not*

*worthy* uttering an unflinching attestation to the willingness and ability of Christ to succor those who give themselves to his service. And he hears, finally, a voice from the thousands who, in more private stations, have taken Christ as their Lord and their God; who, in dependence on his might, have gone unobtrusively through duty and trial, and then have lain down on the death bed and worn a smile amid the decayings of the body; and this voice bears witness that He *in whom they have trusted* has proved himself all-sufficient to deliver. And if we do right in arguing that there is poured in gradually upon a believer this scarcely measurable evidence to the power and faithfulness of Christ, will it not come to pass that he grows every day more acquainted with the excellences of the Savior, so that, by gathering in from the accumulated stores of the testimony of others, he will be able, with a continually strengthening assurance, to declare, *I know whom I have believed*?

## JUSTIFICATION.

SOME men will speak of being justified by faith till they come to ascribe merit to faith. "By faith" is interpreted as though it meant on account of faith; and thus the great truth is lost sight of, that we are justified freely "through the redemption that is in Christ." But how can faith be a meritorious act? What is faith but such an assent of the understanding to God's word as binds the heart to God's service? And whose is the understanding if it be not God's? Whose is the heart if it be not God's? And if faith be nothing but the rendering to God that intellect and that energy which we have received from him, how can faith

deserve of God? O, as with repentance, so with faith. Away with the notion of merit! He who believes so that he can dare the grave and grasp eternity must pour forth the confession, "All things come of thee; and of *thine own*, O God, do I give thee." —*Melvill.*

THE cross, once seen, is death to every vice;
Else He that hung there suffered all his pain,
Bled, groaned, and agonized and died, in vain.

THERE is no mind *truly* good but that wherein *Christ* dwells.

### HUMILITY.

O CHRISTIAN, the more eminent thy grace are, the more need hast thou to pray and strive for humility. The tallest cedars have need of the deepest roots, otherwise the storms and winds will easily overturn them; so truly, the higher any grow, the more they spread and flourish. Being like the cedars of God, beautiful in their leaves and plentiful in their sap, the more need they have to be rooted in humility; or else, believe it, the wind and tempest of temptations, to which they stand more exposed than others, will not only sorely shake them, but utterly overturn them; when those whom they despise as mean shrubs shall stand secure, and with a tender pity weep over their fall.

THE doctrine of the crucifixion is eminently *the power of God;* because it is the only doctrine which, being accompanied by the Holy Spirit, changes the heart, overcomes the customs and

prejudices and lusts of men, brings them to repentance for sin, and to faith in the atonement of Christ for pardon and justification; which sanctifies and purifies the affections of life, produces the real love of God, consoles and supports us under trouble, strengthens us under fears and weaknesses, and carries us undismayed through the terrors of death. Every true Christian is *crucified with Christ*, and has *the power of Christ resting upon him.* They know the POWER OF THE CROSS IN ITS ACTUAL INFLUENCE ON THEIR HEARTS AND LIVES. And this influence is the most astonishing power of its virtue.

IT is an important fact, that for many years the Moravian missionaries had labored in Greenland, but all *to no purpose.* They began by instructing the ignorant natives in the principles of *natural* religion — the existence of a God — the creation of the world — the government of all things by a providence; but no success attended their efforts. *All was vain till they came to speak of Christ:* then their attention was arrested, and the first tear was seen to trickle down their cheeks; and then, for the first time, their hearts, which before were cold as the snows on which they trod, were warmed with the rays of divine love; and at the sight of a *crucified* Redeemer there then arose amidst the icy mountains of Greenland to the throne of God the song of "Moses and the Lamb." *Yes, Christ crucified is* THE POWER OF GOD UNTO SALVATION.

## AFFLICTIONS.

THE gospel of Christ does not promise to its followers *any exemption* from the calamities of

life. It promises us happiness in heaven and many joys in the road which leads to it; but at the same time it plainly tells us that this road is a path of trial. All the saints are indeed described as rejoicing; but then they are said to be "rejoicing in tribulation." Their nearness to God has neither removed calamity from them nor blunted their feelings when smarting under it. Who, then, are we, that some special exemption should be made in our favor? David, and Paul, and every other saint have drank of the cup of sorrow; why, then, should we expect that it should be withheld from our lips? Have we deserved it less than they, or do we need it less? Have we fewer sins to be subdued, less pride, less self-dependence, less earthly mindedness to be rooted out? Tribulation is the portion of all, and it must be ours also. Our Savior tells us so. "In the world," says he, "ye shall have tribulation." Let us, then, prepare to meet our trials; and not only so, but to welcome them with joy. They are designed to help us forward in our course, to lead us on in the road which will conduct us to heaven and to prepare us for it. "Our light affliction," says one who experienced much severer trials than ever fell to the lot of any of us, — "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

IN all afflictions, labor to think well of God and ill of yourselves.

TAKE all afflictions as tokens of God's love to thee and trials of thy love to him, and purposes of kindness to enrich thee and to increase more plentifully in thee his blessed gifts and spiritual graces.

## HOPE.

WHAT would the life of man be without hope? Remove it, and you take away at once the relish of prosperity and the support and solace of adversity. Let the tide of prosperity run ever so high and flow with unebbing fulness ever so long, if the hope of its continuance be destroyed it is instantly deprived of all its power to satisfy. Let the prosperous man be certainly assured that his prosperity is to last but one day longer, — that at the close of so short a time its springs are to be dried up, and he is to be left in all the dreariness of universal desolation, — would that day, think you, be enjoyed by him? No; the extinction of hope would be the extinction of joy. And O, what would *adversity* be without hope? This is the last lingering light of the human bosom that continues to shine when every other has been extinguished. Quench it, and the gloom of affliction becomes the very blackness of darkness — cheerless and impenetrable.

## CHARITY.

THE *disposition* to give without the *ability* is received of God according to what a man hath, and not according to what he hath not. If our hearts be inspired with *true* charity, then, though we give but a crust of bread or the widow's mite, it is accepted of God, and is more in proportion to a poor individual than the gifts of the most opulent on earth. * * * If there is one object more than another that calls for the profoundest pity, it is not the poor man who has the heart but not the hand to give, but it is the rich man who has the hand to give but not the heart. *He* is the poor man — poor

in the sight of angels, poor in the eyes of God, poor for eternity.

### RICHARD BAXTER.

WHEN this great and good man drew near the conclusion of life, his last hours were spent in preparing others and himself to appear before God. He said to his friends that visited him, "You come hither to learn to die; I can assure you that your whole life, be it ever so long, is little enough to prepare for death. Have a care of this vain, deceitful world, and the lusts of the flesh. Be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort." Never was a penitent sinner more humble in debasing himself; never was a sincere believer more calm and comfortable. Many times he prayed, "God be merciful to me a sinner!" and blessed God that this was left upon record as an effectual prayer. He said, "God may justly condemn me for the best duty I ever did, and all my hopes are from the free mercy of God in Christ;" which he often prayed for. After a slumber he waked and said, "I shall rest from my labor." A minister then present added, "And your works follow you." To whom he replied, "No works; I will leave out works, if God will grant me the other." When a friend was comforting him with the remembrance of the good many had received by his preaching and writings, he said, "I was but a pen in God's hand; and what praise is due to a pen?" His resigned submission to the will of God in his sharp sickness was eminent. When extremity of pain constrained him to ear-

nestly petition God for his release by death, he would check himself, saying, "It is not fit for me to prescribe *when* thou wilt, *what* thou wilt, and *how* thou wilt." Being in great anguish, he said, "O, how unsearchable are his ways, and his paths past finding out! The riches of his providence we cannot fathom." And to his friends, "Do not think the worse of religion for what you see me suffer." Being often asked how it was with his inward man, he replied, "*I bless God that I have a well-grounded assurance of my eternal happiness, and great peace and comfort within;*" but it was his trouble that he could not triumphantly express it, in consequence of extreme pain. He said, "Flesh must perish, and we must feel the perishing of it; and though our judgment submits, yet sense will still make us groan." He gave excellent counsel to some young ministers that visited him, and earnestly prayed for them and for the church of Christ. He said to a friend the day before he died, "*I have pain; but I have peace, I have peace.*" His friend replied, "You are now approaching your long-desired home." He answered, "I believe, I believe." As he approached near his end, when asked how he did, his usual reply was, "Almost well." And when, in his own apprehension, death was nearest, his joy was most remarkable. The long-wished-for hour at length arrived, and, in his own expressive language, he became "entirely well." He died December 8, 1691.

## TIME AND ETERNITY.

SUPPOSING the body of the earth were a great mass, or ball, of the finest sand, and that a single grain, or particle, of this sand should be an-

nihilated every thousand years; supposing, then, that you had it in your choice to be happy all the while this prodigious mass of sand was consuming by this slow method, until there was not a grain of it left, on condition you were to be miserable forever after; or, supposing that you might be happy forever after, on condition that you should be miserable until the whole mass of sand were thus annihilated, at the rate of one sand in a thousand years, — which of these two cases would you make your choice? — *Spectator.*

PART with time as with money, sparing; pay
No moment but in purchase of its worth;
And what its worth, ask death beds; they can tell.

THE glorified spirit of *the infant* is as a star to guide the mother to its own blissful clime. — *Sigourney.*

PHILANTHROPY.

—— WHO will not give
Some portion of his ease, his time, his wealth,
For others' good, is a poor frozen churl.

*J. Baillie.*

A WISE and due consideration of our latter end is neither to render us sad, melancholy, disconsolate, or unfit for the business and offices of life; but to make us more watchful, vigilant, industrious, sober, cheerful, and thankful to that God who hath been pleased to thus make us serviceable to him, comfortable to ourselves, and profitable to others; and, after all this, to take away the bitterness and

sting of death, through Jesus Christ our Lord.—*Sir M. Hale.*

### ENVY.

IF we did but know how little some enjoy of the great things they possess, there would not be much envy in the world.

A SURE effect of grace (says the Rev. Mr. Newton, in a letter to a friend) is a desire and longing for gospel ordinances; and when they are afforded they cannot be neglected without loss. But our Savior sees many souls who are dear to him, and whom he is training up in a growing meetness for his kingdom, who are by his providence so situated that it is not in their power to attend on his public ordinances. Such a situation is a state of trial; but Christ is all-sufficient, and he is always near. They cannot be debarred from his throne of grace; for, in respect to them, he is ever near at hand. The chief difference between us and the disciples when our Savior was upon the earth is this—they then walked by *sight*, and we are called to walk by *faith*. They could see him with their bodily eyes; we cannot; but he said before he left them, "It is expedient for you that I go away." How could this be, unless that *spiritual* communion which he promised to maintain with his people after his ascension were *preferable* to that intercourse he allowed them whilst he was *visibly* with them? But we are sure it is preferable; and they who had tried both were well satisfied he had made good his promise; so that, though they had known him after the flesh, they were content not to know him so any more. Yes; though we cannot see him, he sees us; he is nearer to us than we are to ourselves. In a natural state,

we have very dark and dishonorable thoughts of God; we conceive of him at a distance; but when the heart is awakened we begin to make Jacob's reflection, "Surely the Lord is in this place, and I knew it not." * * * And God is made known to us by the gospel in the endearing views of a Savior, a Shepherd, a Husband, a Friend; and a way of access is opened for us through the veil, that is, the human nature of our Redeemer, to enter with humble confidence into the holiest of all, and to repose all our cares and concerns upon the strength of that everlasting arm which upholds heaven and earth, and upon that infinite love which submitted to the shame, pain, and death of the cross, to redeem sinners from wrath and misery.

The doubts and fears you speak of are, in a greater or less degree, the common experience of all Christians, at least for a time. Whilst any unbelief remains in the heart, and Satan is permitted to tempt, we shall feel these things. In themselves they are groundless and evil; yet God permits and overrules them for good. They tend to make us know the plagues of our own hearts, and feel more sensibly the need of a Savior, and make his rest (when we attain it) doubly sweet and sure. And they likewise qualify us for pitying and comforting others. Fear not; only believe, wait, and pray.

OUR gracious Savior has engaged to keep and uphold his true disciples. He will communicate all needful supplies to them, yet in such a manner that they shall feel their need and weakness, and have nothing to boast of from first to last but his wisdom, compassion, and care. They are in no worse circumstances than the apostle Paul, who,

though eminent and exemplary in the Christian life, found and freely confessed that he had no sufficiency in himself to think a good thought. Nor did he wish it otherwise; he even gloried in his infirmities, that the power of Christ might rest upon him. Unbelief and a thousand evils are still in our hearts; though their dominion is at an end, they are not eradicated; their effects will be felt more or less sensibly as Christ is pleased more or less to afford or abate his gracious influences. When they are kept down we are no better in ourselves, for they are not kept down by us; but we are very prone to think better of ourselves at such a time; and therefore he is pleased to permit us at seasons to feel a difference, that we may never forget how weak and how vile we are. We cannot absolutely conquer these evils; but it becomes us to be humbled for them; and we are to fight, and strive, and pray against them. * * * It is our duty to *stand* upon the field of battle; to *face* the fiery darts of the enemy, and to *manfully wrestle* with them. Nor can we well expect to wholly escape wounds: but the leaves of the tree of life are provided for our healing; and for our encouragement we are assured that, in the end, we shall be more than conquerors through Him who has loved us and died for us.

## THE SOUL

WE may compare the soul to a linen cloth: it must be first washed to take off its native hue and color and to make it white; and afterwards it must be ever and anon washed to preserve and to keep it white. — *South.*

HUMILITY, that low, sweet root,
From which all heavenly virtues shoot.

*Moore.*

### PLEASURE.

THERE is little pleasure in the world that is true and sincere besides the pleasure of doing our duty and doing good. I am sure no other is comparable to this. — *Tillotson.*

GREAT minds, like heaven, are pleased in doing good,
Though the ungrateful subjects of their favors
Are barren in return.

### HAPPINESS FOUND ONLY IN GOD.

THERE is nothing substantial and satisfactory but the SUPREME GOOD: in it, the deeper we go, and the more largely we drink, the better and happier we are; whereas, in outward acquirements, if we could attain to the summit and perfection of them, the very possession with the enjoyment palls. — *Langhorne.*

TIME is the warp of life. O, tell
The young, the fair, the gay to weave it well.

### NOVELS AND ROMANCES.

NO *habitual* reader of novels can love the Bible, nor any other book that demands thought or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with

the plainness and simplicity of truth, with the sober realities that demand his attention as a rational and immortal being and an accountable subject of God's government.

—— PROVIDENCE

Extends its views to all — from rolling worlds
To falling sparrows. All events it guides,
Controls, o'errules, educing still God's glory
And the highest good of all that trust him.

*Edwards.*

VANITY OF LIFE.

THE vanity of human life is like a river — constantly passing away, and yet constantly coming on. — *Pope.*

HEAVEN.

HEAVEN hath many tongues to talk of it, more eyes to behold it, but few hearts that rightly affect it. — *Bishop Hall.*

ATTRACTIONS OF HEAVEN.

MY gems are falling away; but it is because God is making up his jewels. — *Wolfe.*

FICTION.

MANY works of fiction may be read with safety — some even with profit; but the constant familiarity even with such as are not exceptionable in themselves relaxes the mind, which needs hardening; dissolves the heart, which wants fortifying; stirs the imagination, which wants quieting; irri-

tates the passions, which want calming; and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading is a silent mining mischief. Though there is no act and no moment in which any open assault on the mind is made, yet the constant habit performs the work of a *mental atrophy* — it produces all the symptoms of decay; and the danger is not less for being more gradual, and therefore less suspected. — *Hannah More.*

AS the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous in their behavior to their inferiors. — *Fuller.*

### DISREGARD OF GOD'S OMNISCIENCE.

WE are all aware how powerful a restraint is imposed on the most dissolute and profane by the presence of an individual who will not countenance them in their impieties. So long as they are under observation, they will not dare to yield to imperious desires; they must shrink into a solitude ere they will perpetrate crime or give indulgence to lusts. We can feel confident in respect of the most worldly minded, that, if there could be always at his side an individual of whom he stood in awe and whose good opinion he was anxious to cultivate, he would abstain from many of his cherished gratifications, and walk, comparatively, a course of self-denial and virtue. He would be arrested in far the greater part of his purposes if he knew that he was acting under the eye of this individual; and it would only be when

assured that the inspection was suspended or withdrawn that he would follow unreservedly the bent of his desires. But it is amongst the most surprising of moral phenomena that the effect which would be produced by a human inspector is scarcely ever produced by a divine. If a man can elude the observation of his fellow-men, he straightway acts as though he had eluded all observation: place him where there is no other of his own race, and he will feel as if, in the strictest sense, alone. The remembrance that the eye of Deity is upon him, that the infinite God is continually at his side, — so that there is absurdity in speaking of a solitude, every spot throughout the expansions of space being inhabited by the Almighty, — this remembrance is without any practical effect; or rather the fact, though universally known, is not considered; and therefore the man, though in contact with his Maker, fancies himself in loneliness, and acts as if certain of being unobserved. — *Melvill.*

## FEARFUL DOOM OF THE WICKED.

IT were comparatively little to say of an individual who sells himself to work evil, and carries it with a high hand and a brazen front against the Lord of the whole earth, that he shuts himself up to a certain and definite destruction. The thrilling truth is, that, in working iniquity, he sows for himself anguish. He gives not way to a new desire, he allows not a fresh victory to lust, without multiplying the amount of final torment. By every excursion of passion, and by every indulgence of an unhallowed craving, and by all the misdoings of a hardened or dissolute life he may

be literally said to pour into the granary of his future destinies the goads and stings which shall madden his spirit. He lays up more food for self-reproach. He widens the field over which thought will pass in bitterness and mow down remorse. He teaches the worm to be ingenious in excruciating, by tasking his wit that he may be ingenious in sinning; for some men, as the prophet saith, — and it is a wonderful expression, — "are wise to do evil." And thus his iniquities opening, as it were, fresh inlets for the approaches of vengeance, with the growth of wickedness will be the growth of punishment; and at last it will appear that his resistance to convictions, his neglect of opportunities, and his determined enslavement to evil have literally worked for him "a far more exceeding and eternal weight" of despair.

### DEATH OF A WORLDLING — THE LATE BEAU NASH.

"I WAS not long since," writes Mr. Hervey, "called upon to visit a poor gentleman who was formerly of the most robust body and gayest temper I ever knew. But when I visited him, O, how was the glory departed from him! I found him no more that sprightly and vivacious son of joy which he used to be; but languishing, pining away, and withering under the chastening hand of God. His limbs were feeble and trembling, his countenance forlorn and ghastly, and the little breath he had left was sobbed out in sorrowful sighs. His body was hastening apace to the dust, to lodge in the silent grave — the land of darkness and desolation. His soul was just going to God who gave it, and preparing to wing itself away

unto its long home, to enter upon an unchangeable and eternal state. When I was come up into his chamber and had seated myself on his bed, he first cast a most wishful look at me, and then began, as well as he was able, to speak, '"O that I had been wise, that I had known this, that I had considered my latter end!" Ah, sir, death is knocking at my doors: in a few hours more I shall draw my last gasp; and then judgment — the tremendous judgment. How shall I appear, unprepared as I am, before the all-knowing and omnipotent God? How shall I endure the day of his coming?' When I mentioned, among many other things, that strict holiness which he had formerly so slightly esteemed, he replied, with a hasty eagerness, 'O, that holiness is the only thing I now long for. I have not words to tell you how highly I value it. I would gladly part with all my estate, large as it is, or a world, to obtain it. Now my benighted eyes are enlightened; I clearly discern the things that are excellent. What is there in the place whither I am going but God? Or what is there to be desired upon earth but religion?'

"'But should you be restored to health,' said Mr. H., 'do you think you would alter your former course?'

"'I call heaven and earth to witness,' said he, 'I would labor for holiness as I shall soon labor for life. As for riches, and pleasures, and the applauses of men, I account them as dross and dung — no more to my happiness than the feathers that lie on the floor. O, if the righteous Judge would try me once more, if he would but reprieve and spare me a little longer, in what a spirit would I spend the remainder of my days! I would know no other business, aim at no other end, than perfecting my-

self in holiness. Whatever contributed to that — every means of grace, every opportunity of spiritual improvement — should be dearer to me than thousands of gold and silver. But, alas! why do I amuse myself with fond imaginations? The best resolutions are now insignificant, because they are too late. The day in which I should have worked is over and gone; and I see a sad, horrible night approaching, bringing with it the blackness of darkness forever. Heretofore, — woe is me! — when God called, I refused; when he invited, I was one of them that made excuse. Now, therefore, I receive the reward of my deeds — fearfulness and trembling are come upon me. I smart and am in sore anguish already; and yet this is but the *beginning* of sorrows. It doth not yet appear what I shall be; but surely I shall be ruined, undone, and destroyed with an everlasting destruction.'

"This sad scene," says Mr. H., "I saw with mine eyes; these words, and many more equally affecting, I heard with mine ears; and soon after attended the unhappy man to his tomb."

## STRIVE.

WE beseech you that ye strive, through God's grace, to give yourselves to the business of putting off the old man. Will ye affirm that ye believe there is a heaven, and yet act as though persuaded that it is not worth striving for? Believe, only believe, that a day of coronation is yet to break on this long-darkened globe, and the sinews will be strung like those of the wrestlers of old, who saw the garlands in the judge's hands, and locked themselves in an iron embrace. Strive

— for the grasp of a destroyer is upon you; and if ye be not wrenched away, it will palsy you and crush you. Strive — for the foe is on the right hand, on the left hand, before you, behind you; and ye must be trampled under foot if ye struggle not, and strike not, as those who feel themselves bound in a death grapple. Strive — there is a crown to be won: the mines of the earth have not furnished its metal, and the depths of the sea hide nothing so radiant as the jewels with which it is wreathed. Strive — for, if ye gain not this crown, alas! alas! ye must have the scorpions forever round the forehead, and the circles of that flame which is fanned by the breath of the Almighty's displeasure.

Strive, then; but strive in the strength of your risen Lord, and not in your own. Ye know not how soon that Lord may come. Whilst the sun walks his usual path on the firmament, and the grass is springing in our fields, and merchants are crowding the exchange, and politicians jostling for place, and the voluptuous killing time, and the avaricious counting gold, "the sign of the Son of man" shall be seen in the heavens, and the august throne of fire and of cloud be piled for judgment.

THE charities that are designed to instruct the ignorant, to illuminate the mind, to convey the truth of the divine word home to the conscience, — in a word, the charity that has to do with the *soul* and its eternal interests, — as far transcends the charity which has reference to the *body* alone, as eternity transcends time and the deathless spirit outweighs the tenement that it inhabits.

THE *basis* of virtue must be *piety;* the resources, the consolations, the rewards of piety are in a future life. Whatever disqualifies us for the contemplation of God, of heaven, and eternity, obliterates the moral sense, and gives us up entirely to the dominion of our passions and appetites; *the pleasures of the world, its insnaring vanities, have, more than any thing besides, this fatal influence.* When once they take possession of the heart, they alienate the thoughts from God and unfit us for his service.

### THE THEATRE.

THIS is the very school of the *world*, where it inculcates its principles and enforces its maxims, aided by every thing that can captivate the imagination and interest the heart. This is perhaps the most subtle and decided enemy of religion, and commits dreadful ravages among the youth of great and populous cities. Contrast the spirit of the stage with the spirit of the gospel: the one is all levity, giddiness, and folly; the other sober, calm, and wise. The exerting influence of the gospel is to raise those thoughts, sentiments, and affections which promote the true dignity of man and secure his best and eternal interests. Thus it leads to devout and holy reflections on the character of God; it leads us to choose virtue, to reject vice; it inspires in the one sex the love of peace, in the other the love of modesty. It subdues and promises finally to eradicate the evil that is in the human passions, to render feeling subservient to reason, and reason obedient to revelation. The stage, on the contrary, violates the dignity of the Most High, by taking his name in vain, by scoffing at his laws, and by impugning his authority.

It dethrones the true God, and sets up an idol in his place; it makes virtue and vice convertible terms; it cherishes all the irascible and malignant passions; it is the very hotbed of vice and sensuality, "the stronghold of the god of this world, the vestibule of destruction." Snares are laid for the eye, the ear, the imagination, and the heart; the company, the spectators, the music, the sentiments have all a simultaneous tendency — they seek to throw down the barriers of virtue and to lay waste the excellences of human character.

### FASHIONABLE AMUSEMENTS.

PUBLIC balls and routs are *anti-Christian*, on account of the intercourse which must be maintained with persons of light character and no religion — on account of their influence in sensualizing the passions and demoralizing the heart. Nor is there any thing to be described more opposite to the spirit of Christianity, more incompatible with the duties it requires, and the domestic order which is essential to a consistent profession of it, than midnight parties, where time and health are miserably wasted without the slightest compensation in return. There is no tyrant more capricious, and at the same time more cruel, than Fashion. Her votaries are slaves of the most pitiable description, whether we consider what they are forced to renounce or compelled to endure; and such cannot reasonably expect to inherit the rewards of the righteous hereafter. The road to the kingdom of heaven lies not through the saloon of midnight frivolity and dissipation. There is the enchanted ground, where those who wander lose their way and return no more.

## GAMING

SURELY no Christian can have the effrontery to stand forward as the apologist of *gaming*. It requires no high degree of common virtue, not to say evangelical purity, to induce every person of reflection to denounce it as immoral and irreligious. And indeed every thing that approaches to such a detestable vice, or that familiarizes the principle to the rising generation, ought to be avoided as one would avoid the pestilence. But perhaps it may be asked, whether the playing of cards for diversion merely is wrong. To this it may be replied, that, though harmless in themselves and as they are sometimes used, yet, as they are seldom employed except in the service of *gaming*, their character is at least *equivocal*, and therefore a Christian had better never indulge himself in such a pastime. Things innocent in their own nature are often made dangerous by their accompaniments; and it has been judiciously observed, that "the atmosphere of a card table is one in which religious principles will droop, and wither, and die." And it is believed that there are more persons ruined by those pleasures which are pronounced innocent than by those styled guilty.

## NOVEL READING.

THERE is no species of reading, says a learned and pious clergyman to his daughter, to which young females are more inclined, or from which they are so much in danger, as that of NOVELS; on which account, I must say that *I do not wish you ever to read a novel.* For, admit that a *few* may be regarded as harmless and unexceptionable, I cannot

doubt that the time which you would occupy in reading them might be employed to better purpose in studying the actual realities of life, as they are exhibited by the biographer or the historian: and, moreover, there is danger, if you begin to read works of fiction with an intention to read but few, and to confine yourself to the better class, that your relish for these productions will increase till you can scarcely feel at home unless the pages of a novel are spread before you; and, what is still more to be dreaded, that you will read indiscriminately the most corrupt as well as the least exceptionable. You may rest assured that a character formed under the influence of novel reading is miserably fitted for the purposes of practical life. The imagination being hereby wrought into a feverish state gains the ascendency over the judgment, and a thousand bright visions rise up before the mind which experience proves to be unreal. This species of reading, moreover, inspires a disgust for the sober and practical realities in which we have to mingle; and, what is worse than all, it often closes every avenue through which the awful truths of religion can be conveyed to the heart. *I say, then, as you would avoid forming a character which combines all the elements of insipidity, corruption, and moral death,* BEWARE OF THE READING OF NOVELS.

THE whole course of a man's life *out of Christ* is nothing but a continual trading *in vanity*, running a circle of toil and labor, and reaping no profit at all.

HE only knows aright how to live in the world that hath learned to die to the world.

## VANITY.

I HAVE run the silly rounds of business and of pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which, in truth, is very low; whereas those who have not experienced always overrate them. They only see the gay outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decoration to the astonishment and admiration of an ignorant multitude. When I reflect upon what I have seen, heard, and done, I can hardly persuade myself that all the frivolous hurry, bustle, and pleasure of the world had any reality; but I look upon all that has past as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. I think of nothing now but *killing Time*, as he has become mine enemy; and I will sleep in the carriage the remainder of the journey. — *Lord Chesterfield.*

## RELIGION.

—— God to love and serve
With all our powers, with all our heart, and soul,
And mind, and strength, and, as ourselves, to love
Our neighbor, — this is religion; this doth God
Demand; and only this can bear the test
Of conscience here — hereafter of judgment.

*Miller.*

### MEDITATION ON TRUTH.

IT is not hasty reading, but seriously meditating, upon holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that *reads* most, but he that *meditates* most, on divine truth that will prove the choicest, wisest, strongest Christian. — *Bishop Hall.*

### THE FUTURE.

EVERY THING that looks to the future elevates human nature; for never is life so low or so little as when occupied with the present. — *Landon.*

### FUTURITY.

ETERNITY! thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes, must we pass?
The wide, th' unbounded prospect lies before me;
But shadows, clouds, and darkness rest upon it.
*Addison.*

### THE POOR MAN'S EVIDENCE OF CHRISTIANITY.

THERE can be nothing more unjust than the conclusion, that the poor man has no evidence within reach, because he has not the external. We will not allow that God has failed, in this respect,

to prepare for the poor. We will go into the cottage of the poor disciple of Christ, and we will say to him, "Why do you believe upon Jesus? You know little or nothing about the witness of antiquity. You know little or nothing about the completion of prophecy. You can give me no logical, no grammatical, no historical reasons for concluding the Bible to be, what it professes itself, a revelation, made in early times, of the will of the Almighty. Why, then, do you believe upon Jesus? What grounds have you for faith, what basis of conviction?"

Now, if the poor man lay bare his experience, he will probably show how God hath prepared for him by giving such a reply as the following: "I lived long unconcerned about the soul. I thought only on the pleasures of to-day. I cared nothing for the worm which might gnaw me to-morrow. I was brought, however, by sickness, or by disappointment, or by the death of the one I best loved, or by a startling sermon, to fear that all was not right between me and God. I grew more and more anxious. Terrors haunted me by day, and sleep went from my pillow by night. At length I was bidden to look unto Jesus as 'delivered for my offences and raised again for my justification.' Instantly I felt him to be exactly the Savior that I needed. Every want found in him an immediate supply, every fear a cordial, every wound a balm. And ever since, the more I have read of the Bible, the more have I found that it must have been written on purpose for myself. It seems to know all my cares, all my temptations; and it speaks so beautifully a word in season that he who wrote it must, I think, have had me in his eye. Why do I believe on Jesus? O, I feel him to be a divine

Savior — that is my proof. Why do I believe the Bible? I have found it to be God's word — there is my witness."

We think, assuredly, that, if you take the experience of the generality of Christians, you will find that they do not believe without proof. We again say, that we cannot assent to the proposition, that the Christianity of our villages and hamlets takes for granted the truth of the Bible, and has no reason to give when that truth is called in question. The peasant who, when the hard toil of the day is concluded, will sit by his fireside and read the Bible with all the eagerness and all the confidence of one who receives it as a message from God, has some better ground than common report or the tradition of his forefathers on which to rest his persuasion of the divinity of the volume. The book speaks to him with a force which he feels never could belong to a mere human composition. There is drawn such a picture of his own heart — a picture presenting many features which he would not have discovered had they not been thus outlined, but which he recognizes as most accurate the instant they are exhibited — that he can be sure that the painter is none other but He who alone searches the heart. The proposed deliverance agrees so wonderfully and so minutely with his wants; it manifests such unbounded and equal concern for the honor of God and the well being of man; it provides, with so consummate a skill, that, whilst the human race is redeemed, the divine attributes shall be glorified, — that it were like telling him that a creature spread out the firmament, and inlaid it with worlds, to tell him that the proffered salvation is the device of impostors or the figment of enthusiasts.

Yea, and it is a growing and strengthening evidence which God of his goodness has thus prepared for the poor. Whensoever they obey a direction of Scripture, and find the accompanying promise fulfilled, this is a new proof that the direction and the promise are from God. The book tells them that blessings are to be sought and obtained through the name of Christ. They ask and they receive. What is this but a witness that the book is divine? Would God give his sanction to a lie? The book assures them that the Holy Spirit will gradually sanctify those who believe upon Jesus. They find the sanctification following on the belief; and does not this attest the authority of the volume? The book declares that "all things work together for good" to the disciples of Jesus. They find that prosperity and adversity, as each brings its trials, so each its lessons and supports; and whilst God thus continually verifies a declaration, can they doubt that he made it? And thus, day by day, the self-evidencing power of Scripture comes into fuller operation, and experience multiplies and strengthens the internal testimony. The peasant will discover more and more that the Bible and the conscience so fit into each other that the Artificer who made one must have equally fashioned both. His life will be an ongoing proof that Scripture is truth; for his days and hours are its chapters and verses realized to the letter. Others may admire the shield which the industry and ingenuity of learned men have thrown over Christianity; they may speak of the solid rampart cast up by the labor of ages, and pronounce the faith unassailable because history, and philosophy, and science have all combined to gird round it the iron and the rock of a ponderous and

colossal demonstration. We, for our part, glory most in the fact that Scripture so commends itself to the conscience, and experience so bears out the Bible, that the gospel can go the round of the world, and carry with it, in all its travel, its own mighty credentials.

### THE CHRISTIAN.

NO man is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God! How far is he from abjectedness when he ranks himself with the worms of the earth! — *Pascal.*

### CHARITY.

NOTHING truly can be termed my own
But what I make my own by using well.
Those deeds of charity which we have done
Shall stay forever with us; and that wealth
Which we have so bestowed we only keep:
The other is not ours. — *Middleton.*

HE that would undermine the foundations of our *hope for eternity* seeks to beat down the column which supports the feebleness of humanity. — *Nevins.*

TO *communicate happiness* is worthy the ambition of beings superior to man; for it is a first principle of action with the Author of all existence. It was God that taught it as a virtue; and it is God that gives the example. — *Langhorne.*

EXTRACT FROM LETTER OF THE REV. J. NEWTON.

"I THINK your experience is generally of the fearful, doubting cast. Such souls, however, God has given particular charge to his ministers to comfort. He knows our infirmities and what temptations mean; and, as a good Shepherd, he expresses a peculiar care and tenderness for the weak of the flock. But how must I attempt your comfort? Surely not by strengthening a mistake to which we are all too liable, by leading you to look into your own heart for (what you will never find there) something in *yourself* whereon to ground your hopes, if not wholly, yet at least in part. Rather let me endeavor to lead you *out of yourself;* let me invite you to look to *Christ.* Should we look for light in our own eyes or in the sun? Is it indwelling sin that distresses you? Then I will tell you (though you know it) that Jesus died for sin and sinners. I can tell you that his blood and righteousness are of infinite value; that his arm is almighty and his compassions infinite; yea, you yourself read his promises every day; and why should you doubt their being fulfilled? If you say you do not question their truth, or that they are accomplished to many, but that you can hardly believe that they belong to you, I would ask what evidence you would require? A voice or an angel from heaven you do not expect. Consider if many of the promises are not expressly directed to those to whom they belong. When you read your name on the superscription of this paper you make no scruple to open it: why, then, do you hesitate at embracing the promises of the gospel, where you read that they are addressed to those who mourn, who hunger and thirst after righteousness, who are

poor in spirit, and cannot but be sensible that a gracious God has begun to work these dispositions in your heart? If you say that, though you do at times mourn, hunger, &c., you are afraid you do it not enough or not aright, consider that this sort of reasoning is very far from the spirit and language of the gospel; for it is grounded on a secret supposition that, in the forgiveness of sin, God has respect to something more than the atonement and mediation of Christ; namely, to some previous good qualifications in a sinner's heart which are to share with the blood of Christ in the honor of salvation. The enemy deceives us in this matter the more easily because a propensity to the covenant of works is a part of our natural depravity. Depend upon it, you will never have a suitable and sufficient sense of the evil of sin and of your share in it so long as you have any sin remaining in you. We must see Christ as he is before our apprehensions of any spiritual truth will be complete. But if we know that we must perish without Christ, and that he is able to save to the uttermost, we know enough to warrant us to cast our souls upon him; and we dishonor him by fearing that when we do so he will disappoint our hopes. * * * Aim at a cheerful spirit. The more you trust God, the better you will serve him. While you indulge unbelief and suspicion you weaken your own hands and discourage others. Be thankful for what he has shown you, and wait upon him for more: you shall find he has not said, 'Seek ye my face' in vain."

INDISPUTABLY, the believers in the gospel have *a great advantage* over all others, for this simple reason, that, if true, they will have their

reward hereafter; and if there be no hereafter, they can but be with the infidel in his eternal sleep, having had the assistance of an exalted hope through life without subsequent disappointment. — *Lord Byron.*

MANY, says Mr. Newton, have puzzled themselves about the *origin of evil.* I am content to observe that there *is* evil, and that there is a way to escape from it; and with this I begin and end.

### DEVOTION IN THE YOUNG.

IT is of the utmost importance to season the passions of the young with *devotion*, which seldom dies in the mind that has received an *early* tincture of it. Though it may seem extinguished for a while by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out and discovers itself again as soon as discretion, consideration, age, or misfortunes have brought the man to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered. — *Addison.*

### MAN'S WORKS NOT MERITORIOUS.

WHAT merit can there be in works? If you give much alms, whose is the money? "The silver is mine, and the gold is mine, saith the Lord of hosts." If you mortify the body, whose are the macerated limbs? If you put sackcloth on the soul, whose is the chastened spirit? If you be moral, and honest, and friendly, and generous, and patriotic, whose are the dispositions which you exercise, whose the powers to which you give cul-

ture and scope? And if you only use God's gifts, can that be meritorious? You may say yes; it is meritorious to use them aright whilst others abuse them. But is it wickedness to abuse? Then it can only be duty to use aright; and duty will be merit when debt is donation. You may bestow a fortune in charity; but the wealth is already the Lord's. You may cultivate the virtues which adorn and sweeten human life; but the employed powers are the Lord's. You may give time and strength to the enterprises of philanthropy; each moment is the Lord's, each sinew is the Lord's. You may be upright in every dealing of trade, scrupulously honorable in all the intercourse of life; but "a just weight and balance are the Lord's; all the weights of the bag are his work." And where, then, is the merit of works? O, throw into one heap each power of the mind, each energy of the body; use in God's service each grain of your substance, each second of your time; give to the Almighty every throb of the pulse, every drawing of the breath; labor and strive, and be instant, in season and out of season; and let the steepness of the mountain daunt you not, and the swellings of the ocean deter you not, and the ruggedness of the desert appall you not; but on, still on, in toiling for your Maker; and dream, and talk, and boast of merit when you can find the particle in the heap, or the shred in the exploit, which you may exclude from the confession, "All things come of thee; and of *thine own*, O God, have I given thee." — *Melvill.*

## GOD THE FOUNDER OF HIS CHURCH.

MAN reared the Jewish tabernacle and man built the Jewish temple. But the spiritual

sanctuary, of which these were but types and figures, could be constructed by no human architect. A finite power is inadequate to the fashioning and collecting living stones and to the weaving the drapery of self-denial and obedience. We refer, undividedly, to Deity the construction of this true tabernacle the church. Had there been no mediatorial interference, the spiritual temple could never have been erected. In the work and person of Christ were laid the foundation of this temple. "Behold, saith God, I lay in Zion for a foundation a stone, a tried stone." And on the stone thus laid there would have arisen no superstructure had not the finished work of redemption been savingly applied, by God's Spirit, to man's conscience. Though redeemed, not a solitary individual would go on to be saved unless God recreated him after his own likeness. So that, whatever the breadth which we give to the expression, it must hold good of Christ's church, that the Lord pitched it, and not man. And it is not more true of Christ's humanity, mysteriously and supernaturally produced, that it was a tabernacle which Deity reared, than of the company of believers, born again of the Spirit and renewed after God's image, that they constitute a sanctuary which shows a nobler than mortal workmanship.

"LOVE covers a multitude of sins." When a scar cannot be taken away, the next kind office is to hide it. Love is never so blind as when it is to spy faults. It is like the painter who, being to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and to excuse the failings of a

friend; to draw a curtain before his stains and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house top. — *South.*

LET no man trust the first false step
Of guilt; it hangs upon a precipice
Whose steep descent in last perdition ends.

*Young.*

ALL the duties of religion are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent, none so powerfully awaken the reverence of the child, none so happily recommend the instruction he receives as *family devotions*, particularly those in which petitions for the children occupy a distinguished place.

JAMES HERVEY.

THIS eminent Christian and zealous minister was born February 26, 1713. In early life he was impressed with the importance of religion, but unacquainted with its nature. The state of his mind at this time is illustrated by the following anecdote: —

In the parish where he lived there resided a plain farmer, who attended his ministry and who was well acquainted with the doctrines of grace. Mr. H. one morning said to him, "What do you think is the *hardest* thing in religion?" To which he replied, "I am but a poor, illiterate man, and you, sir, are a minister; I beg leave to return the question." Then said Mr. H., "I think the hard-

est thing is to deny sinful self," and applauded, at some length, this kind of self-denial. The poor man replied, "Mr. H., you have forgotten the greatest act of grace of self-denial; *which is, to deny ourselves of a proud confidence in our own obedience for justification.*"

In repeating this story to a friend, Mr. H. remarked, "I then hated the righteousness of Christ. I looked at the man with astonishment and disdain, and thought him a fool. I have since clearly seen who was the fool — not the wise old Christian, but the proud James Hervey." Little as he knew at this time of the way of peace, light soon afterwards shone upon his mind. "The light," says he, "was not instantaneous; it did not *flash* upon my soul, but arose like the dawning of the day. Now, were I possessed of all the righteous acts that have made saints and martyrs famous in all generations, could they be transferred to me, and might I call them all my own, I would renounce them all, 'that I might win Christ.'"

Being himself taught by the Spirit of truth, it now became his delight to display the glories of the gospel to others. His pulpit no longer resounded with discourses on mere heathen morality; but "Christ crucified" was the theme on which he dwelt.

## THE DISPENSATIONS OF GOD.

IN all his dispensations, God is at work for our good. In prosperity he tries our gratitude; in mediocrity our contentment; in misfortune our submission; in darkness our faith; under temptation our steadfastness; and at all times our obedience and trust in him. — *H. More.*

### GOD.

MAKER, Preserver, my Redeemer, God!
Whom have I in the heavens but thee alone?
On earth, but thee, whom should I praise, whom love?
For thou hast brought me hitherto, upheld
By thy omnipotence; and from thy grace,
Unbought, unmerited, though not unsought,
The well of salvation, hast refreshed
My spirit, watering it at morn and eve. — *Pollok.*

### SCEPTICISM.

WHEN once infidelity can persuade men that they shall *die* like beasts, they will soon be brought to *live* like beasts also. — *South.*

### OUR SINS.

WHEN we think of death, a thousand sins which we have trodden as worms beneath our feet rise up against us as flaming serpents.

THE bad man's death is horror; but the just
Does but ascend to glory from the dust.
*Habbington.*

### THE BIBLE A PROMOTER OF SOCIAL HAPPINESS.

EVEN if the mass of a nation privileged with the Bible have their portion at last with the unbelieving, it must not be forgotten that there is

in every age a remnant who trust in the Savior whom that Bible reveals. The blessings which result from the possession of the Scriptures are not to be computed from what appears on the surface of society. There is a quiet under current of happiness, which is generally unobserved, but which greatly swells the amount of good to be traced to the Bible. You must go into families and see how burdens are lightened and afflictions mitigated by the promises of holy writ. You must follow men into their retirements and learn how they gather strength from the study of the sacred volume for discharging the various duties of life. You must be with them in their struggles with poverty and observe how contentment is engendered by the prospect of riches which cannot fade away. You must be with them on their death beds and mark how the gloom of the opening grave is scattered by a hope which is "full of immortality." And you must be with them — if indeed the spirit could be accompanied in its heavenward flight — as they enter the divine presence and prove, by taking possession of the inheritance which the Bible offers to believers, that they "have not followed cunningly devised fables." The sum of happiness conferred by revelation can never be known until God shall have laid open all secrets at the judgment. We must have access to the history of every individual, from his childhood up to his entering his everlasting rest, ere we have the elements from which to compute what Christianity hath done for those who receive it into the heart. And if but one or two were gathered out from a people, as a result of conveying to that people the records of revelation, there would be, we may not doubt, such an amount of conferred benefit as

would sufficiently prove the advantageousness of possessing the oracles of God.

It shall not be in vain that God hath sent the Bible to a nation and caused the truths of Christianity to be published within its borders. — *Melvill.*

### RELIGION.

POLITICAL eminence and professional fame fade and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Real goodness does not attach itself merely to life — it points to another world. Political and professional fame cannot last forever; but a conscience void of offence before God and man is an inheritance for eternity. RELIGION, *therefore, is a necessary, an indispensable, element in any great human character. There is no living without it.* Religion is the tie that connects man with his Creator and holds him to his throne. If that tie is sundered or broken he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner as "living without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation. — *Daniel Webster.*

### FOLLY OF ATHEISM.

WHAT can be more foolish than to think that all this rare fabric of heaven and earth should

come by *chance*, when all the skill of art is not able to make an oyster? To see rare effects and no cause, a motion without a mover, a circle without a centre, a time without an eternity, a second without a first, — these are the things so against philosophy and natural reason that he must be a beast in his understanding who can believe in them. The thing formed says that nothing formed it; and that which is made *is*, while that which made it *is not!* This folly is infinite. — *Jeremy Taylor.*

AFFLICTION is the good man's shining scene;
Prosperity conceals his brightest ray:
As night to stars, woe *lustre* gives to man.
*Young.*

RELIGION is the great ornament and glory of human nature — that which principally distinguishes men from the inferior order of creatures, and upon which alone are grounded all the hopes of life and happiness hereafter, when this short and transitory life shall be passed away. In a matter of so great importance, therefore, 'tis very wonderful that any man who calls himself a reasonable creature should be careless and indifferent; careless whether he has any religion or none; indifferent whether his religion, when he does possess any, be true or false; careless, when he has embraced the true religion, whether he makes any improvement in his practice answerable to it or no. — *S. Clark.*

HOW shocking must thy summons be, O Death,
To him that is at ease in his possessions,
Who, counting on long years of pleasure here,
Is quite unfurnished for the world to come!

HE that does not know those things which are of use and necessity for him to know is but an ignorant man, whatever he may be besides. — *Tillotson.*

BE wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of life. — *Young.*

HYPOCRISY itself does great honor, or rather justice, to religion, and tacitly acknowledges it to be an ornament to human nature. The hypocrite would not be at so much pains to put on the appearance of virtue if he did not know it was the most proper and effectual means to gain the love and esteem of mankind. — *Addison.*

PERFUMES, the more they're chafed, the more they render
Their pleasant scents; and so affliction
Expresseth virtue fully, whether true
Or else adulterate. — *J. Webster.*

THE truly great and good *in affliction* bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upwards when it is most burdened. — *S. P. Sidney.*

AN industrious and *virtuous* education of children, says Addison, is a better inheritance for them than a great estate.

TRUE merit, like a river, the deeper it is, the less noise it makes.

AGE should fly concourse, cover in retreat
Defects of judgment, and the will subdue;
Walk thoughtful on the silent, solemn shore
Of that vast ocean it must sail so soon.

WEEP not that the world changes; did it keep
A stable, changeless course, 'twere cause to weep. — *Bryant.*

### AFFLICTIONS OF THE RIGHTEOUS.

IF there be one season at which, more than at another, the righteous feel the worth of revelation and the blessedness of obeying its precepts, the season must be that of danger and trouble. Whether the danger and trouble be public or domestic, whether it be his country or only his own household over which calamity hangs, the man of piety finds a consolation in religion which makes him more than ever prize the revealed will of God. There is a beauty and energy in the Bible which nothing but affliction can bring out and display; and men know comparatively little of the preciousness of scriptural promises and the magnificence of scriptural hopes until placed in circumstances of difficulty and distress. There are always one or two stations from which you gain the best view

of a noble and diversified landscape; and it is when "constrained to dwell with Meshech, and to have our habitation among the tents of Kedar," that our gaze includes most of what is glorious and brilliant in the scheme of divine mercy. It is the promise of God in the ninety-first psalm, — a promise addressed to every one who makes God his trust, — "I will be with him in trouble." But when or where is God not with us? "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" Indeed, we well know that every where is the universe full of Deity, and that at no time and in no place can we be at a distance from God; and yet, as though in the day of darkness and disaster the Omnipresent could so redouble his presence that every other day should be, in comparison, one of absence, the promise is, "I will be with him in trouble." And the promise is so fulfilled in the experience of the righteous that they will own their sorrows to have been far more than compensated by the consolations afforded in the hour of tribulation, so that it would have been clearly for their loss to have escaped their trials. They are gainers by their troubles; for God removes no good without leaving a greater. If he take away an earthly friend, he gives them more of himself.

## CONSOLATIONS OF RELIGION ON THE LOSS OF FRIENDS.

LET us take the case of most frequent occurrence, but of which frequency diminishes nothing of the bitterness — we mean the case of the loss of friends, the case in which death makes way into a family and carries off one of the most be-

loved of its members. It is night, deep night, in a household whensoever this occurs. When the loss is of another kind it may admit of repair. Property may be injured, some cherished plan may be frustrated; but industry may be again successful, and hope may fix its eye on other objects. But when those whom we love best die, there is no comfort of this sort with which we can be comforted. For a time, at least, the loss seems irreparable; so that, though the wounded sensibilities may afterwards be healed, and even turn to the living as they turned to the dead, yet, whilst the calamity is fresh, we repulse as injurious the thought that the void in our affections can ever be filled, and are persuaded that the blank in the domestic group can be occupied by nothing but the hallowed memory of the buried. It is therefore night in the household, darkness — a darkness that may be felt. And philosophy comes in with its well-meant but idle endeavors to console those who sit in this darkness. It can speak of the unavoidableness of death, of the duty of bearing with manly fortitude what cannot be escaped, of the injuriousness of excessive grief; and it may even hazard a conjecture of reunion in some world beyond the grave. And pleasure approaches with its allurements and fascinations, offering to cheat the mind into forgetfulness and while the heart from its sadness. But neither philosophy nor pleasure can avail any thing in the chamber of death: the taper of the one is too faint for so oppressive a gloom. and the torch of the other burns sickly in so unwonted an atmosphere. Is, then, the darkness such that those whom it envelops are incapable of being comforted? O, not so. There may be those amongst yourselves who can testify that, even in a night so

dreary and desolate, there is a source whence consolation may be drawn. The promises of Scripture are never more strikingly fulfilled than when Death has made an inroad and taken away at a stroke some object of deep love. Indeed, it is God's own word to the believer, "I will be with him in trouble" — as though that presence, which can never be withdrawn, then became more real and intense.

What are we to say of cases which continually present themselves to the parochial minister? He enters a house whose darkened windows proclaim that one of its inmates is stretched out a corpse. He finds that it is the fairest and dearest whom Death has made his prey, and that the blow has fallen where sure to be most deeply felt. And he is prepared for the burst of bitter sorrow. He knows that the heart, when most purified by grace, is made of feeling stuff; for grace, which removes the heart of stone and substitutes that of flesh, will refine rather than extinguish human sensibilities. But what words does he hear from lips whence nothing but lamentation might have been expected to issue? "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The mother will rise up from the side of her pale, still child; and though on the cheek of that child (alas! never again to be warm with affection) there are tears which show how a parent's grief has overflowed, she will break into the exclamation of the Psalmist, "I will sing of mercy and judgment; unto thee, O Lord, will I sing." And when the slow windings of the funeral procession are seen, and the minister advances to meet the train and pours forth the rich and inspiriting words, "I am the Resurrection and the Life; he

that believeth in me, though he were dead, yet shall he live," is it only the low murmur of suppressed anguish by which he is answered? Can he not feel that there are those in the group whose hearts bound at the magnificent announcement? and, as he looks at the mourners, does he not gather from the uplifted eye and the moving lip that there is one at least who is triumphing in the fulfilment of the prediction, "O Death, I will be thy plagues; O Grave, I will be thy destruction"?

And what are we to say to these things? What but that, in the deepest moral darkness, there can be music — music which sounds softer and sweeter than by day, and that, when the instruments of human melody are broken, there is a hand which can sweep the heartstrings and wake the notes of praise? Yes; philosophy can communicate no comfort to the afflicted; it may enter where all is night, but it leaves what it found even weeping and wailing. And pleasure may take the lyre whose strains have often seduced and enchanted; but the worn and wearied spirit has no ear in the gloom for what sounded magically when a thousand lights were blazing. But religion, faith in the promises of that God who is the Husband of the widow and the Father of the fatherless. — this can cause the sorrowing to be glad in the midst of their sorrow. — *Melvill.*

## BENEFIT OF AFFLICTIONS.

VARIOUS and blessed are the fruits of affliction. By affliction prayer is quickened; for our devotions are apt to grow languid and formal in a time of ease. They are useful, and in a degree necessary, to keep alive in us a conviction of the vanity

and unsatisfying nature of the present world and all its enjoyments; to remind us that this is not our rest; and to call our thoughts upwards, where our true treasure is and where our conversation ought to be. They help us also to understand the Scriptures, especially the promises, most of which being made to times of trouble, we cannot so well know their fulness, sweetness, and certainty as when we have been in the situation to which they are suited, and have been enabled to trust and plead them, and found them fulfilled in our own case. We are usually indebted to affliction, also, as the means or occasion of the most signal discoveries we are favored with of the wisdom, power, and faithfulness of the Lord. These are best observed by the evident proofs we have that he is near to support us under trouble, and that he can and does deliver us out of it. Afflictions are designed, likewise, for the manifestation of our sincerity to ourselves and to others. When faith endures the fire, we know it to be of the right kind; and others who see that we are brought safe out and lose nothing but the dross will confess that God is with us of a truth. Surely this thought should reconcile us to suffer, not only with patience, but with cheerfulness, if God may be glorified in us. This made the apostle rejoice in tribulation, that the power of Christ might be noticed as resting upon him and working mightily in him. Many of our graces, likewise, cannot thrive or show themselves to advantage without trials, such as resignation, patience, meekness, long suffering. So, again, it is by our own sufferings that we learn to pity and sympathize with others in their sufferings: such a compassionate disposition, which excites our feelings for the afflicted, is an eminent branch of the mind

which was in Christ. But these feelings would be very faint if we did not in our experience know what sorrows and temptations mean. Afflictions do us good, likewise, as they make us more acquainted with what is in our hearts, and thereby promote humiliation and self-abasement. And, to say no more, they are honorable, as they advance our conformity to Him who suffered so much for us. Let us, then, ever bear them with patience and resignation.

## PROVIDENCE OF GOD.

WHERE is the creature which God does not sustain? where is the solitude which God does not fill? where is the want which God does not supply? where is the motion which God does not direct? where is the action which God does not overrule? If, according to the words of the Psalmist, we could ascend up to heaven or make our bed in hell, — if we could take the wings of the morning and dwell in the uttermost parts of the sea, — in all this enormous travel, in this journey across the fields of unlimited space, we could never reach the lonely spot at which Deity was not present as an upholder and guardian; never find the lonely world, no, nor the lonely scene on any one of those globes with which immensity is strewed, which was not as strictly watched by the ever-wakeful eye of Omniscience as though every where else the universe were a void, and this the alone home of life and intelligence. We have an assurance which nothing can shake, because derived from the confessed nature of Godhead, that, in all the greatness of his almightiness, our Maker is perpetually passing from star to star and from system to system, that he may observe what is needed by every order

of being and minister supply; and yet not passing, for he is always present — present as much at one moment as at another, and in one world as in another immeasurably distant, and covering with the wing of his providence whatever he hath formed and whatever he hath animated.

And if we bring our thoughts within narrower compass and confine them to the world appointed for men's dwelling, it is a beautiful truth that there cannot be the creature so insignificant, the care so inconsiderable, the action so unimportant as to be overlooked by Him from whom we draw being. I know that it is not the monarch alone, at the head of his tribes and provinces, who is observed by the Almighty, and that it is not only at some great crisis in life that an individual becomes an object of the attention of his Maker. I know rather that the poorest, the meanest, the most despised shares with the monarch the notice of the universal Protector, and that this notice is so unwearied and incessant that, when he goes to his daily toil or his daily prayer, when he lies down at night or rises in the morning, or gathers his little ones to the scanty meal, the poor man is tenderly watched by his God; and he cannot weep the tear which God sees not, nor smile the smile which God notes not, nor breathe the wish which God hears not. The man indeed of exalted rank, on whom may depend the movements of an empire, is regarded with a vigilance which never knows suspense by Him "who giveth salvation unto kings;" and the Lord, "to whom belong the shields of the earth," bestows on this man whatever wisdom he displays, and whatever strength he puts forth, and whatever success he attains. But the carefulness of Deity is in no sense engrossed by the distinguished individual;

but, just as the regards which are turned on this earth interfere not with those which pour themselves over far-off planets and distant systems, so, whilst the chieftain is observed and attended with the assiduousness of what might seem an undivided guardianship, the very beggar is as much the object of divine inspection and succor as though, in the broad sweep of animated being, there were no other to need the sustaining arm of the Creator.

And this is what we understand by the providence of the Almighty. We believe of this providence that it extends itself to every household, and throws itself round every individual, and takes part in every business, and is concerned with every sorrow, and accessory to every joy. We believe that it encircles equally the palace and the cottage; guiding and upholding alike the poor and the rich, ministering to the king in his councils and to the merchant in his commerce, and to the scholar in his study and to the laborer in his husbandry; so that, whatever my rank and occupation, at no moment am I withdrawn from the eye of Deity, in no lawful endeavor am I left to myself, in no secret anxiety have I only my own heart with which I may commune. O, it were to take from God all that is most encouraging in his attributes and prerogatives if you could throw doubt on this doctrine of his universal providence. It is an august contemplation — that of the Almighty as the architect of creation, filling the vast void with magnificent structures. We are presently confounded when bidden to meditate on the eternity of the Most High; for it is an overwhelming truth, that He who gave beginning to all besides could have had no beginning himself. And there are other characteristics and properties of Deity whose very

mention excites awe, and on which the best eloquence is silence. But whilst the universal providence of God is to the full as incomprehensible as aught else which appertains to Divinity, there is nothing in it but what commends itself to the warmest feelings of our nature. And we seem to have drawn a picture which is calculated equally to raise astonishment and delight, to produce the deepest reverence and yet the fullest confidence, when we have represented God as superintending whatever occurs in his infinite domain, — guiding the roll of every planet, and the rush of every cataract, and the gathering of every cloud, and the motion of every will, — and when, in order that the delineation may have all that exquisiteness which is only to be obtained from those home touches which assure us that we have ourselves an interest in what is so splendid and surprising, we add that he is with the sick man on his pallet, and with the seaman in his danger, and with the widow in her agony. If I would exhibit God as so attending to what is mighty as not to overlook what is mean, what better can I do than declare him mustering around him the vast army of suns and constellations, and all the while hearkening to every cry which goes up from an afflicted creation? And is not this the very picture sketched by the Psalmist, when, after the sublime ascription, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations," he adds the comforting words, "The Lord upholdeth all that fall, and lifteth up all those that be bowed down"?

## GOD S SPECIAL PROVIDENCE.

ARE we to suppose that this or that ephemeral thing, the tiny tenant of a leaf or a bubble, is too insignificant to be observed by God, and that it is absurd to think that the animated point whose existence is a second occupies any portion of those inspections which have to spread themselves over the revolutions of planets and the movements of angels? Then to what authorship are we to refer this ephemeral thing? We subject it to the powers of the microscope, and are amazed, perhaps, at observing its exquisite symmetries and adornments, with what skill it has been fashioned, with what glory it has been clothed; but we find it said that it is dishonoring to God to suppose him careful or observant of this insect; and then our difficulty is, who made, who created, this insect? I know not what there can be too inconsiderable for the providence, if it have not been too inconsider able for the creation, of God. What it was not unworthy of God to form, it cannot be unworthy of God to preserve. Why declare any thing excluded by its insignificance from his watchfulness which could not have been produced but by his power? Thus the universal providence of God is little more than an inference from the truth of his being the universal Creator. And men may speak of the littleness of this or that creature, and ask how he can believe that the animalcule scarce perceptible as it floats by us on the evening breeze is observed and cared for by that Being, inaccessible in his sublimity, who "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers:" but we ask in reply, whether or no it be God who gave its substance and animation to

this almost invisible atom; and unless they can point out to us another creator, we shall hold that it must be every way worthy of God that he should turn all the watchfulness of a guardian on the work of his own hands.

MIRTH, says Addison, is like the flash of lightning that breaks through the gloom of the clouds and glitters for a moment; cheerfulness keeps up a daylight in the soul, filling it with a steady and perpetual serenity.

A MIND full of piety and knowledge is always rich; it is a bank that never fails; it yields a perpetual dividend of happiness.

THE wages that sin bargains for with the sinner are life, pleasure, and profit; but the wages it pays him are death, torment, and destruction. To understand the falsehood and deceit of sin, we must compare its promises and payments together. — *South.*

"IF men knew what felicity," says Bishop Taylor, "dwells in the cottage of a virtuous man, how sound he sleeps, how quiet his rest, how composed his mind, how free from care, how easy his position, how joyful his heart, they would never admire the noises, the throngs of passions, and the violence of unnatural appetites that fill the house of the luxurious and the heart of the ambitious."

THE strength and safety of a community consist in the virtue and intelligence of its youth, especially of its young men. — *Hawes.*

GOOD temper is like a sunny day — it sheds a brightness on every thing.

SINGULARITY is laudable when, in contradiction to a multitude, it adheres to the dictates of morality and honor. In these cases we ought to consider that it is not *custom*, but *duty*, which is the rule of action, and that we should be only so far sociable as we are reasonable creatures. Truth is never the less so for not being attended to; and it is the *nature*, not the *number*, of actions by which we ought to regulate our behavior. Singularity in concerns of *this* kind ought to be looked upon as *heroic bravery*, in which a man leaves the species only as he soars above it. What greater instance can there be of a weak and pusillanimous temper than for a man to pass his whole life in opposition to his sentiments, or not to be what he thinks he ought to be?

### EXTRACT FROM A LETTER IN RELATION TO PRAYER.

"IT is good for us to draw nigh to God. It is an honor that he permits us to pray; and we shall surely find that he is a prayer-hearing God. Endeavor to be diligent in the means; yet watch and strive against a *legal* spirit, which is always aiming to represent him as a hard Master, watching as it were to take advantage of us. But it is far otherwise. His name is LOVE; he looks upon us with compassion; he knows our frame and remembers that we are but dust; and when our infirmities prevail he does not bid us despond, but reminds us that we have an Advocate with the Father, who is able to pity, to pardon, and to save to the utter-

most. Think of the names and relations he bears. Does he not call himself a *Savior*, a *Shepherd*, a *Friend*, and a *Husband*? Has he not made known to us his love, his blood, his righteousness, his promises, his power, and his grace, and all for our encouragement? Away, then, with all doubting, unbelieving thoughts; they will not only distress your heart, but weaken your hands. Take it for granted, upon the warrant of his word, that you are his and he is yours; that he has loved you with an everlasting love, and therefore in loving kindness has drawn you to himself; that he will surely accomplish that which he has begun, and that nothing which can be named or thought of shall ever be able to separate you from him. This persuasion will give you strength for the battle; this is the shield which will quench the fiery darts of Satan; this is the helmet which the enemy cannot pierce. Whereas, if we go forth doubting and fearing, and are afraid to trust any farther than we can feel, we are weak as water and easily overcome. Be strong, therefore, not in yourself, but in the grace that is in Christ Jesus.

## THE LOVE OF GOD FULLY DEMONSTRATED ONLY BY REVELATION.

WE may confess that he who looks not at this attribute through the person and work of the Mediator may obtain ideas of it which shall, in certain respects, be correct. And yet, after all, it would be hard to prove satisfactorily, by natural theology, that "God is love." There may be a kind of poetical or Arcadian divinity drawn from the brightness of sunshine and the rich enamel of flowers, and the deep, dark blue of a sleeping lake.

And, taking the glowing landscape as their page of theology, men may sketch to themselves God unlimited in his benevolence. But when the sunshine is succeeded by the darkness, and the flowers are withered, and the waters wrought into madness, can they find in the wrath and devastation that assurance of God's love which they derived, unhesitatingly, from the calm and the beauty? The matter of fact we hold to be, that natural theology, at the best, is a system of uncertainties, a balancing of opposites. I should draw different conclusions from the genial breathings of one day and the desolating simoom of the next. And though, when I had thrown me down on an alpine summit, and looked forth on the clusterings of the grand and the lovely, canopied with an azure that was full of glory, a hope that my Creator loved me might have been gathered from scenery teeming with impresses of kindness, and apparently sending out from waving forests, and gushing fountains, and smiling villages the anthem of an acknowledgment that God is infinitely beneficent, yet if, on a sudden, there passed around me the rushings of the hurricane, and there came up from the valleys the shrieks of an affrighted peasantry, and the torrents went down in their strength, sweeping away the labor of man's hands and the corn and the wood which had crowned the fields as a diadem, O, the confidence which had been given me by an exhibition which appeared eloquent of the benevolence of Godhead would yield to horror and trepidation whilst the eternal One seemed walking before me, the tempest his voice and the lightning his glance, and a fierce devastation in his every footprint.

Now, we maintain that the rectifying medium

must be the person and work of the Savior. When we observe that God loved us so well as to give his Son to death for us, we perceive that the immenseness of this love leaves Imagination far behind in her least fettered soarings. But when we also observe that love so unheard of could not advance straight to the rescue of its objects, but must wait ere it could breathe words of forgiveness to the fallen, the outworkings of a task of ignominy and blood, there must vanish at once the idle expectancy of a tenderness not proof against the cry of despair; and we must learn (unless we wilfully close the mind against conviction) that the love of a holy, and righteous, and immutable Being is that amazing principle which can stir the universe in our behalf during the season of grace, and yet, as soon as that season has terminated, resign us unhesitatingly to the ministry of vengeance. Thus, take the truth of God's love out of Jesus, and you will dress up a weak sympathy which cannot permit the punishment of the disobedient. But, on the other hand, take this truth "as it is in Jesus," and you have the love immeasurable in its stature, but uncompromising in its penalties; eager to deliver the meanest who repents, yet nerved to abandon the thousands who die hardened; threatening, therefore, the obdurate in the very degree that it encourages the penitent.

### TENDERNESS OF GOD.

LET all ponder the simple truth, that the having in their hands a Bible, which wondrously exhibits the tenderness of Deity, will leave us without excuse if not found at last at peace with our Maker. For we are not naturally inaccessible to kindness.

We are so constituted that a word of sympathy when we are in trouble goes at once to the heart, and even the look of compassion acts as a cordial and excites grateful feelings. We have only to be brought into circumstances of pain and perplexity, and immediately we show ourselves acutely sensitive to the voice of consolation; and any of our fellow-creatures has only to approach us in the character of a comforter, and we feel ourselves drawn out towards the benevolent being, and give him at once our thankfulness and friendship. But it is not thus with reference to God. God comes to us in the hour of anxiety, bidding us cast all our care upon him; but we look round for another resting-place. He comes to us in the season of affliction, offering us the oil and wine of heavenly consolation; but we hew out for ourselves "broken cisterns." He approaches in the moment of danger, proffering us refuge and succor; but we trust in our own strength, or seek help from those who are weak as ourselves. But let us be well assured that this single circumstance, that God hath revealed himself as a comforter to those whose condition makes them need comfort, will prove us inexcusable if we die without giving him the heart's best affections. He acts upon us in the manner in which, both from our necessities and our susceptibilities, there is the greatest likelihood of our being moved to the making him the prime object of our love. And if, notwithstanding, we prefer the creature to the Creator, what shall we have to urge when He who now deals with us in mercy begins to deal with us in vengeance?

## LETTER OF THE REV. J. NEWTON.

"MADAM: Your welfare I rejoice in; your warfare I understand something of. St. Paul describes his own case in few words: 'Without were fightings, within were fears.' Does not this comprehend all you could say? And how are you to know *experimentally* either your own weakness, or the power, wisdom, and grace of God, seasonably and sufficiently afforded, but by frequent and various trials? How are the graces of patience, resignation, meekness, and faith to be discovered and increased but by exercise? God has called and and armed us for the fight; and shall we wish to be excused? Shall we not rather rejoice that we have the honor to appear in such a cause, under such a Captain, such a banner, and in such company? A complete suit of armor is provided, weapons not to be resisted, and precious balm to heal us if haply we receive a wound, and precious ointment to revive us when we are in danger of fainting. Further, we are assured of the victory beforehand; and O, what a crown is prepared for the conqueror, which our gracious Savior will place upon every faithful head with his own hand! Then let us not be weary and faint; for in due season we shall reap. The time is short; and yet a little while, and the struggle of indwelling sin and the contradiction of sinners shall be known no more. You are blessed because you hunger and thirst after righteousness: he whose name is Amen has said you shall be filled. * * * The joy of the Lord is the strength of his people; whereas unbelief makes our heads hang down and our knees feeble, dispirits ourselves and discourages others; and though it steals upon us under a sem-

blance of humility, it is, in fact, the very essence of pride. By inward and outward exercises God is promoting the best desire of your heart and answering your daily prayers. Would you have assurance? The true, solid assurance is to be obtained in no other way. When young Christians are greatly comforted with the divine love and presence, their doubts and fears are for that season at an end. But this is not assurance; for, so soon as God hides his face, they are troubled, and ready to question the very foundation of hope. Assurance grows by repeated conflicts, by our repeated experimental proof of God's power and goodness to save when we have been brought very low and helped; sorely wounded and healed; cast down and raised again; have given up all hope and been suddenly snatched from danger and placed in safety; and when these things have been repeated to us and in us a thousand times over, we begin to learn to trust simply to the word of God beyond and against appearances; and this trust, when habitual and strong, bears the name of assurance; for even assurance has degrees. * * * How little does the world know of that intercourse which is carried on between heaven and earth! what petitions are daily presented and what answers are received at the throne of grace! O the blessed privilege of prayer! O the wonderful love, care, attention, and power of our great Shepherd! His eye is always upon us; when our spirits are almost overwhelmed within us he knoweth our path. His ear is always open to us; let who will overlook and disappoint us, he will not. When means and hope fail, when every thing looks dark upon us, when we seem shut up on every side, when we are brought to the lowest ebb, still our help is in the

name of the Lord who made heaven and earth. To him all things are possible; and before the exertion of his power, when he is pleased to arise and work, all hinderances give way and vanish like a mist before the sun. And he can so manifest himself to the soul and cause his goodness to pass before it that the hour of affliction shall be the *golden hour* of consolation. * * * Circumstances and creatures may change; but he will be an unchangeable Friend. The way is rough; but he trod it before us, and is now with us in every step we take; and every step brings us nearer to our heavenly home. Our inheritance is surely reserved for us, and we shall be kept for it through faith. Our present strength is small, and, without a fresh supply, would be quickly exhausted; but he has engaged to renew it from day to day; and he will soon appear to wipe all tears from our eyes, and then we shall appear with him in glory."

## ADAPTEDNESS OF THE GOSPEL TO THE POOR.

OF how much beauty we should strip the gospel if we stripped the world of poverty! It is one of the prime and distinguishing features of the character of Deity, as revealed to us in Scripture, that the poor man, just as well as the rich man, is the object of his watchfulness; that, with an attention undistracted by the multiplicity of complex concernments, he bows himself down to the cry of the meanest outcast; so that there is not a smile upon a poor man's cheek, and there is not a tear in a poor man's eye, which passes any more unheeded by our God than if the individual were a monarch on his throne and thousands crouched in vassalage before him We allow that when

thought has busied itself in traversing the circuits of creation, shooting rapidly from one to another of those sparkling systems which crowd immensity, and striving to scrutinize the ponderous mechanism of a universe, each department of which is full of the harmonies of glorious order, — we allow that, after so sublime a research, it is difficult to bring down the mind to the belief that the affairs of an individual and seemingly insignificant race are watched over with as careful a solicitude as if that race were the sole tenant of infinite space, and this our globe as much covered by the wing of the Omnipotent as if it had no associates in wheeling round his throne. Yet, when even this belief is attained, the contemplation has not risen to one half of its augustness. We must break up the race piecemeal; we must take man by man, and woman by woman, and child by child; we must observe that to no two individuals are there assigned circumstances in every respect similar, but that each is a kind of world by himself, with his own allotments, his own trials, his own mercies; and then only do we reach the climax of what is beautiful and strange when we parcel out our species into its separate units, and decide that not one of these units is overlooked by the Almighty, but that just as it is the same hand which paints the enamel of a flower and guides the rolling of a planet, so it is the same guardianship which regulates the rise and fall of empires, and leads the most unknown individual when he goeth forth to seek his daily bread. Now, who perceives not that, by removing the poor altogether from amongst us, we should greatly obscure this amazing exhibition? — *Melvill.*

## MYSTERY.

THE Bible tells me explicitly that Christ was God; and it tells me as explicitly that Christ was man. It does not go on to state the modus or manner of the union. I stop, therefore, where the Bible stops. I bow before a God-man as my Mediator; but I own as inscrutable the mysteries of his person.

It is thus also with the doctrine of the Trinity. Three persons are set before me as equally divine. At the same time, I am taught that there is only one God. How can the three be one, and the one be three? Silent as the grave is the Bible on this wonder. But I do not reject its speech because of its silence. I believe in three divine persons because told of a Trinity; I believe in one only God because told of a Unity; but I leave to the developments of a nobler sphere of existence the clearing up the marvel of a Trinity in Unity. — *Melvill.*

## REV. C. SIMEON.

IN the month of September, 1836, this gentleman took cold, and was soon after, at the age of seventy-six, laid upon his death bed. In answer to an inquiry whether he were supported by divine consolations, he said, "I never felt so ill before; I think my present state cannot last long; but here I lie waiting for the issue without fear, without a doubt, and without a wish." On a question being asked, "What had been lately passing in his mind, and of what he was at that time more particularly thinking?" he replied, in the most animated manner, "I do not *think* now — I am *enjoying*." He

also described his perfect acquiescence in the will of God, saying, with energy, "He cannot do any thing against my will." "Whether I am to have a little less suffering or a little more," he said, on another occasion, "it matters not. All is right and well, and just as it should be; I am in my dear Father's hands — all is secure. When I look to HIM, I see nothing but *faithfulness*, and *immutability*, and *truth;* and I have not a doubt or a fear, but the *sweetest peace; I cannot have more peace.* But if I look another way, — to the poor creature, — O, then *there* is *nothing, nothing, nothing* but what is to be abhorred and mourned over."

As his end drew near he broke out, "It is said, 'O Death, where is thy sting?'" Then, looking at us as we stood around his bed, he asked, in an impressive manner, "Do you see any sting here?"

We answered, "No, indeed; it is all taken away."

He then said, "Does not this prove that my principles were not founded on fancies or enthusiasm, but that there is a *reality* in them? And I find them sufficient to support me in death."

Thus departed a laborious servant of God. He died November 13, 1836.

## EXPERIENCE THE TOUCHSTONE OF FAITH.

WE may say of experience that it is a kind of touchstone to which faith should be brought; for, whilst we would set ourselves most earnestly and most assiduously against the resolving religion into a mere thing of frames and of feelings, we are bound to hold that it is no matter of frigid or heartless speculation, but that a real Christian must have a real sense of the power and precious-

ness of Christ. We consider that it would be altogether idle to maintain that a man may believe in Christ as a Savior for months or years, and yet have no *witness in himself* to the energies of that Being towards whom his faith is directed. Faith is that mighty though mysterious principle which attaches a man to Christ. And we may fairly set it down as impossible that there should be actual membership between ourselves and the Mediator, and yet nothing of personal practical acquaintance with his sufficiencies for the office which he fills. He who believes will *taste and see that the Lord is gracious;* and knowledge being superadded to faith, he will be his own testimony that the Bible is no cunningly devised fable; but that Christ crucified, though *unto the Jews a stumbling block and unto the Greeks foolishness*, is, nevertheless, *the power of God and the wisdom of God.* — *Melvill.*

### SALVATION — ITS GREATNESS.

SALVATION is great because of the agency through which it was effected. You know that the Author of our redemption was none other than the eternal Son of God, who had covenanted from the first to become the surety of the fallen. It came not within the power of an angel to make atonement for our sins: the angelic nature might have been united to the human; but there would not have been dignity in the one to give the required worth to the sufferings of the other. So far as we have the power of ascertaining, it would seem that no being but the Divine, taking to himself flesh, could have satisfied justice in the stead of fallen men. But then this is precisely the arrangement which has been made on our behalf.

It was the second person in the ever-blessed Trinity who, compassionating the ruin which transgression had brought on this earth, assumed our nature, exhausted our curse, and died our death. And certainly, if there be an aspect under which redemption appears great, it is when surveyed as the achievement of the only begotten of the Father. The majesty of the Agent gives stupendousness to the work, and causes it to dilate till it far exceeds comprehension. It is mainly on this account that we can declare even imagination unable to increase the greatness of the arrangement for our rescue. This arrangement demanded that God himself should become man and sustain all the wrath which sin had provoked; and what can be imagined more amazing than the fact that what the arrangement demanded literally took place? The problem, how God could be just and yet the justifier of sinners, baffled all finite intelligence, because a divine person alone could mediate between God and man; and if created wisdom could have discovered the necessity, it would never have surmised the possibility.

Now, certainly that which, more than any thing else, rendered human redemption insupposable, when submitted to the understanding of the very highest of creatures, must be confessed to be also that which gives a sublime awfulness to the plan and invests it with a grandeur which increases as we gaze. In looking at the cross and considering that our sins are laid upon the Being who hangs there in weakness and ignominy, the overcoming thought is, that this Being is none other than the everlasting God, and that, however he seems mastered by the powers of wickedness, he could by a single word, uttered from the tree on which

he immolates himself, scatter the universe into nothing and call up an assemblage of new worlds and new systems. This makes salvation great — I shall know how great when I can measure the distance between the eternal and the perishable, omnipotence and feebleness, immortality and death. But if salvation is great because the Savior is divine, assuredly the greatness of salvation proves the peril of neglect. To neglect the salvation must be to throw scorn on the Savior. O, if it give an unmeasured vastness to the work of our redemption that He who undertook and carried on and completed that work was "the brightness of the Father's glory and the express image of his person," — if the fact that He "who bare our sins in his own body on the tree," was that illustrious Being "for whom are all things and by whom are all things," magnify our rescue from death till thought itself fails to overtake its boundaries, — then there is a greatness in the proffered deliverance, derived from the greatness of the Deliverer, which proclaims us ruined if we treat the offer with contempt. — *Melvill.*

### EXTRACT FROM A LETTER OF THE REV. MR. NEWTON.

"SURELY, when we see the most and the best of the Lord's children so often in heaviness, and when we consider how much he loves them and what he has done and prepared for them, we may take it for granted that there is a *need be* for their sufferings. For it would be easy to his power, and not a thousandth part of what his love intends to do for them, should he make their whole life here, from the hour of their conversion to their

death, a continued course of satisfaction and comfort, without any thing to distress them from within or without. But were it so, should we not miss many advantages? In the first place, we should not then be very conformable to our Head, nor be able to say, 'As he was, so are we, in the world.' Methinks a believer would be ashamed to be so utterly unlike his Lord. What! the Master always a man of sorrows and acquainted with grief, and the servant always happy and full of comfort; Christ despised, reproached, neglected, opposed, and betrayed, and his people admired and caressed; he living in the want of all things, and they filled with abundance; he sweating blood for anguish, and they strangers to distress; how unsuitable would these things be! How much better to be called to the honor of filling up the measure of his sufferings! A cup was put into his hands on our account, and his love engaged him to drink it for us. The wrath which it contained he drank wholly himself; but he left us a little affliction to taste, that we might pledge him and remember how he loved us, and how much more he endured for us than he will ever call us to endure for him. Again: how could we, without sufferings, manifest the nature and truth of gospel grace? What place should we then have for patience, submission, meekness, forbearance, and a readiness to forgive, if we had nothing to try us either from the hand of the Lord or from the hand of men? A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheel work withinside would be unnoticed and unknown without something to put it in motion from without. Nor would our graces grow unless they were called out to exercise: the difficulties we meet with not

only prove, but strengthen, the graces of the spirit. If a person was always to sit still without making use of his limbs, he would probably wholly lose the power of moving them at last; but by walking and working he becomes strong and active. So, in a long course of ease, the powers of the new man would certainly languish; the soul would grow soft, indolent, cowardly, and faint; and therefore the Lord appoints his children such dispensations as make them strive, and struggle, and pant. They must press through a crowd, swim against a stream, endure hardships, run, wrestle, and fight; and thus their strength grows in the using.

"By these things, likewise, they are made more willing to leave the present world, to which we are prone to cleave too closely in our hearts when our path is very smooth. Had Israel enjoyed their former peace and prosperity in Egypt when Moses came to invite them to Canaan, I think they would hardly have listened to him. But the Lord suffered them to be brought into great trouble and bondage, and then the news of deliverance was more welcome; yet still they were but half willing, and they carried a love to the flesh pots of Egypt with them into the wilderness. We are like them: though we say this world is vain and sinful, we are too fond of it; and though we hope for true happiness only in heaven, we are often well content to stay longer here. But God sends afflictions one after another to quicken our desires and to convince us that this cannot be our rest. Sometimes, if you drive a bird from one branch of a tree, he will hop to another a little higher, and from thence to a third; but if you continue to disturb him he will at last take wing and fly quite away. Thus we, when forced from one creature

comfort, perch upon another, and so on; but the Lord mercifully follows us with trials, and will not let us rest upon any. By degrees our desires take a nobler flight and can be satisfied with nothing short of himself; and we say to depart and be with Christ is best of all.

"I trust you find the name and grace of Jesus more and more precious to you, his promises more sweet, and your hope in them more abiding, your sense of your own weakness and unworthiness daily increasing, and your persuasion of his all-sufficiency to guide, support, and comfort you more confirmed. You owe your growth in these respects, in a great measure, to his blessings upon those afflictions which he has prepared for you and sanctified to you. May you praise him for all that is past and trust him for all that is to come."

## HANNAH MORE.

IN 1820 this distinguished Christian lady was visited by a succession of severe and alarming fits of sickness, from which she herself supposed that she should never recover. Her expressions on this occasion have all the weight of a dying testimony. One of her friends having said, "I trust you will be better to-morrow," she replied, "If it be God's will, I hope so; when, where, and as thou wilt, O Lord! I, who have written so much upon submission to the will of God, ought now to practise it."

When a part of the forty-first psalm was repeated to her she remarked, "A beautiful psalm; but all my trust is through grace, all my hope is for mercy, and all I ask is acceptance through Jesus Christ. What should I do now if the work were to be begun?"

"O, what will it be," said she at another time, "when our eyes close on this scene and open upon the world of spirits? I have often thought since I have been lying here of poor Thistlewood's expression, 'We shall soon know the grand secret.' A Christian may say the same; it is a secret equally to *him;* but *he* says it with a firm faith and a well-grounded assurance that 'there is a reward for the righteous, that there is a God that judgeth in the earth.'"

From this attack, however, she recovered, and lived to extreme old age. In 1832 she began to sink under the weight of infirmities and of years. Yet her mind was clear and calm. Her exclamations were, "Jesus is all in all; God of grace, God of light, God of love, whom have I in heaven but thee?" When very sick she said, "What can I do? What can I *not* do with Christ? 'I know that my Redeemer liveth.'" Speaking of heaven she said, "The thought of that world lifts the mind above itself. My God, my God, I bless thy holy name. O, the love of Christ, the love of Christ! Mercy, Lord, is all I ask."

At another time she said, "It pleases God to afflict me, not for his pleasure, but to do me good, to make me humble and thankful. Lord, I believe; I do believe with all the power of my weak, sinful heart. Lord Jesus, look down upon me from thy holy habitation, strengthen my faith, and quicken me in my preparation. Support me in that trying hour when I most need it. It is a *glorious thing* to die." When one talked to her of her good deeds she said, "Talk not so vainly; I utterly cast them from me, and fall low at the foot of the cross."

During this illness of ten months the time was passed in a series of alternations between restless-

ness and composure, long sleeps and long wakefulness, with occasional great excitement, elevated and sunken spirits. At length nature seemed to shrink from further conflict, and the time of her deliverance drew nigh. On September 6, 1833, we offered up the morning family devotions by her bedside. She was silent and apparently attentive, with her hands devoutly lifted up. From eight in the evening of this day till nearly nine I was watching with her. Her face was smooth and glowing. There was an unusual brightness in the expression. She smiled, and, endeavoring to raise herself a little from the pillow, she reached out her arms as if catching at something; and while making this effort she once called her only surviving sister and exclaimed, "JOY!" In this state of quietness and inward peace she remained for about an hour. At half past nine Dr. Carrick came. The pulse had become exceedingly quick and weak. At about ten the symptoms of speedy departure could not be doubted. She fell into a dozing sleep, and slight convulsions succeeded, which seemed to be attended by no pain. She breathed softly and looked serene. The pulse became fainter and fainter and as quick as lightning. With the exception of a sigh, or groan, there was nothing but the gentle breathing of infant sleep. Contrary to expectation, she survived the night. At six A. M. I sent for Miss Roberts. She lasted out till ten minutes after one, when I saw the last gentle breath escape, and one more was added to "the multitude which no man can number, who sing the praises of God and of the Lamb forever and ever."

## FULNESS OF REDEMPTION.

WE may affirm salvation to be great because of the completeness and fulness of the work, great in itself, as well as in its Author. We might be sure that what a divine agent undertook would be thoroughly effected; and accordingly, the more we examine the scheme of our redemption, the more may we prove it in every sense perfect. The sins of men were laid upon Christ, and the divinity gave such worth to the sufferings of the humanity that the whole race might be pardoned if the whole race would put faith in the substitute. There is, consequently, nothing in our own guiltiness to make us hesitate as to the possibility of forgiveness. *The penalties due to a violated law have been discharged; and therefore, if we believe in our surety, we are as free as though we had never transgressed.* And is not that a great salvation which places pardon within reach of the vilest offenders, and which, providing an atonement commensurate with every amount of iniquity, forbids any to despair who have a wish to be saved?

But yet further: this salvation not only provides for our pardon so that punishment may be avoided; it provides also for our acceptance, so that happiness may be obtained. The faith which so interests us in Christ that we are reckoned to have satisfied the law's penalties in him obtains for us also the imputation of his righteousnes, so that we have a spotless covering in which to appear before God. Hence we have share in the obedience as well as in the suffering of the Mediator; and whilst the latter delivers from the death we had deserved, the former consigns to the immortality we could

never have merited. And is not this a great salvation, — great in its simplicity, great in its comprehensiveness, — which thus meets the every necessity of the guilty and helpless, and which, arranged for creatures whom it finds in the lowest degradation, leaves them not till elevated to the very summit of dignity?

## HOPE.

HOPE is the memorial of a covenant between man and his Maker, telling us that we are born for immortality; destined, unless we sepulchre our greatness, to the highest honor and noblest happiness. Hope proves man deathless. It is the struggle of the soul breaking loose from what is perishable and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences and raised again for our justification," the unsubstantial and deceitful character is taken away from hope, and it becomes one of the prime pieces of that armor of proof in which the believer is arrayed; for St. Paul bids us take "for an helmet the hope of salvation." It is not good that a man hope for wealth, since "riches profit not in the day of wrath;" and it is not good that he hope for human honors, since the mean and mighty go down to the same burial: but it is good that he hope for salvation; the meteor then gathers like a golden halo round his head; and, as he presses forward in the battle time, no weapon of the evil one can pierce through that helmet.

## HOPE THE ANCHOR OF THE SOUL.

SUFFER that we remind you of the simile by which St. Paul has represented Christian hope, "which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil." The anchor is cast "within the veil," whither Christ, the forerunner, is gone before. And if hope be fixed upon Christ, the Rock of Ages,— a rock rent, if we may use the expression, on purpose that there might be a holding-place for the anchors of a perishing world,— it may well come to pass that we enjoy a calm as we journey through life and draw near the grave. But since "other foundation can no man lay than that is laid," if our anchor rest not on this rock, where is our hope, where our peacefulness? I know of a coming tempest; and would to God that the young more especially might be stirred by its approach to repentance and righteousness! I know of a coming tempest with which the Almighty shall shake terribly the earth; the sea and the waves roaring and the stars falling from the heavens. Then shall there be a thousand shipwrecks, and immensity be strewed with the fragments of a stranded navy. Then shall vessel upon vessel, laden with reason, and high intelligence, and noble faculty, be drifted to and fro, shattered and dismantled, and at last thrown on the shore as fuel for the burning. But there are ships which shall not founder in this battle and dissolution of the elements. There are ships which shall be in no peril whilst this, the last hurricane which is to sweep our creation, confounds earth, and sea, and sky, but which, when the fury is overpast, and the light of a morning which is to know no night breaks

gloriously forth, shall be found upon crystal and tranquil waters, resting beautifully on their shadows. These are those which have been anchored upon Christ. These are those — and may none refuse to join the number — who have trusted themselves to the Mediator who humbled himself that he might lift up all those that are bowed down, and who have, therefore, interest in every promise made by Him whose kingdom is an everlasting kingdom and whose dominion endureth throughout all generations.

### ISABELLA GRAHAM.

IN the last illness of this excellent woman she said to Mr. Bethune, her son-in-law, "My dear son, I am going to leave you — I am going to my Savior."

"I know," he replied, "that when you do go from us it will be to the Savior; but, my dear mother, it may not be the Lord's time now to call you to himself."

"Yes," said she, "now is the time; and O, I could weep for sin." Her words were accompanied with tears.

"Have you any doubt, then, my dear friend?" asked Mrs. Christie.

"O, no," replied Mrs. Graham; and looking at Mr. and Mrs. B. as they wept, she said, "My dear children, *I have no more doubt of my going to my Savior than if I was already in his arms: my guilt is all transferred; he has cancelled all I owed.* Yet I could weep for sins against so good a God: it seems to me as if there must be weeping even in heaven for sin."

She was now surrounded by many of her dear

Christian friends, who watched her dying bed with affection and solicitude. On Tuesday afternoon she slept with little intermission. "This," said Dr. Mason, "may be truly called 'falling asleep in Jesus.'" It was remarked by those who attended her that all terror was taken away and that death seemed here as an entrance into life. Her countenance was placid and looked younger than before her illness.

At half past twelve, A. M., July 27, 1814, her spirit gently winged its flight from a mansion of clay to the realms of glory, while around the precious remnant of earth her family stood weeping, yet elevated by the scene they were witnessing. After a silence of many minutes they kneeled by her bed, adored the goodness and the grace of God towards his departed child, and implored the divine blessing on both the branches of her family as well as on all the Israel of God.

IN heaven, says P. Edwards, shall be all the objects that the saints have set their hearts upon, and which, above all things, they loved while in this world — the things which met the approbation of their judgments, and captivated their affections, and drew away their souls from the most pleasant and dear of earthly objects. All the truly great and good, all the pure, and holy, and excellent from this world, and it may be from every part of the universe, are constantly tending towards heaven. As the streams tend to the ocean, so all these are tending to the great ocean of infinite purity and bliss. The progress of time does but bear them on to its blessedness, and us, *if we are holy*, to be united to them there. Every gem which Death rudely tears away from us here is a

*glorious* jewel forever shining there. Every Christian friend that goes before us from this world is a beatified spirit waiting to welcome us in heaven.

### CHRIST BOTH REDEEMER AND JUDGE.

IT is, we think, one of the most beautiful of the arrangements which characterize the gospel that the offices of Redeemer and Judge meet in the same person, and that person divine. We call it a beautiful arrangement because securing for us tenderness as well as equity, the sympathies of a friend as well as the disinterestedness of a most righteous arbiter. Had the Judge been only man, the imperfection of his nature would have made us expect much of error in his verdicts. Had he been only God, the distance between him and us would have made us fear it impossible that, in determining our lot, he would take into account our feebleness and trials. But in the person of Christ there is that marvellous combination which we seek in the Judge of the whole human race. He is God; and therefore must he know every particular of character. But he is also man; and therefore can he put himself into the position of those who are brought to his bar. And because the Judge is thus the Mediator, the judgment seat can be approached with confidence and gladness. The believer in Christ who hearkened to the suggestions of God's Spirit and broke away from the trammels of sin shall know the Son of man as he comes down in the magnificent sternness of celestial authority. And we say, not that it shall be altogether without dread or apprehension that the righteous, starting from the sleep of death, shall hear the deepening roll of the archangel's summons

and behold the terrific pomp of heavenly judicature; but we are certain that they will be assured and comforted as they gaze upon their Judge and recognize their surety. Words such as these will occur to them: "God hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained." "By that Man;" the Man who "hath borne our griefs and carried our sorrows;" the Man who uttered the pathetic words, "O Jerusalem, Jerusalem, how often would I have gathered thy children together!" the Man who was "delivered for our offences and raised again for our justification;" the Man who sat in weariness by the well of Samaria; the Man who wept in anguish at the grave of Lazarus; the Man who compassionated the weakness of his slumbering disciples; the Man whose "sweat was, as it were, great drops of blood;" and who submitted to be scourged, and buffeted, and crucified "for us men and for our salvation." Yes; this is the very Being who is to gather the nations before him and determine the everlasting condition of each individual. And though we dare not attempt to define the motions of those most assured of deliverance when standing in their resurrection bodies on the earth as it heaves with strange convulsions, and looking on a firmament lined with ten thousand times ten thousand angels, and beholding a throne of fire and cloud such as was never piled for mortal sovereignty, and hearing sounds of which even imagination cannot catch the echo, yet is it enough to assure us that they will be full of hope and of gladness to tell us that He who will speak to them is He who once died for them. O, there will be peace to the righteous when "the heavens shall be rolled together as a scroll," if it be Christ who

saith, "The hour is coming in which all that are in the graves shall hear my voice."

But with what feelings will those hear the voice of whom the Savior may affirm, "I have called, and ye refused; ye have set at nought all my counsel, and would none of my reproof"? They, too, shall know the voice, and it shall be to them as the voice of despised mercy — the voice of slighted love. They shall be more startled, and more pierced, and more lacerated by that voice than if it had never before been heard or if its tones were not remembered. The sound of that voice will at once waken the memory of warnings that have been neglected, invitations refused, privileges unimproved. It will be painfully eloquent of all that was vainly done to win them to repentance, and therefore terribly reproachful, ominous of a doom which it is now too late to avert. They would have more hope, they would be less beaten down by a consciousness that they were about to enter on everlasting misery, if a strange voice had summoned them from the tomb — a voice as of many thunderings, a voice that had never spoken tenderly and plaintively, never uttered the earnest beseechings, the touching entreaties of a Friend, a Brother, a Redeemer. Any voice rather than this voice. None could be so dirgelike, so full of condemnation, so burdened with malediction as that which had often said, "Turn ye, turn ye; for why will ye die?"

But this is the voice; and when this voice is heard, "all that are in the graves shall come forth." And under how many divisions shall the swarming myriads be arranged? They have had very different opportunities and means, and you might have expected them to be separated into a great variety

of classes. But we read of only one division, of only two classes. "They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

And what say you to all this? If we could escape the judgment, or if we could bribe the Judge, — if we had the bone of iron, and the sinew of brass, and the flesh of marble, so that we might defy the fire and the worm, — why, then we might eat and drink, and amass gold, and gratify lust. But the judgment is not to be escaped; the very dead are to hear the voice; and who then can hide himself? And the Judge is not to be bribed; it is the eternal God himself, whose are the worlds and all which they contain. And we are sensitive beings — beings with vast capacities for wretchedness, presenting unnumbered inlets to a ministry of vengeance. Shall we, then, in spite all of this, persist in neglecting the great salvation?

### REV. R. HALL.

THIS excellent man had, during his whole life, suffered at intervals the most excruciating pain; and in his last hours he compared his own sufferings with those of his Savior, observing how *light* his were in the contrast, and saying that "though he had endured as much or more than commonly fell to the lot of man, yet all had been *mercy*." This comparison seemed a favorite one with him, and he remarked, "*that a contemplation of the sufferings of Christ was the best antidote against impatience under any troubles we might experience*," recommending the subject to others as the antidote to distress or death.

"I was summoned," says his physician, "to be-

hold the last agonizing scene of this extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. * * * Mrs. Hall, observing a fixation of the eyes and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying, and exclaimed. in great agitation, 'This cannot be dying.' He replied, 'It *is* death; it *is* death — death!' O the sufferings of his body! Mrs. H. then asked him, 'But are you comfortable in your mind?' He immediately said, 'Very comfortable, very comfortable,' and exclaimed, 'Come, Lord Jesus, come!' He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, 'Quickly,' on which her departing father gave her a look expressive of the most complacent delight."

THE following account of the last hours of the Rev. S. Winter is taken from Clark's Collection of Lives, vol. 2, p. 26: —

"A little before the death of this good man, finding himself growing weaker, he desired that his will might be engrossed; and he then endeavored to persuade his wife to be willing to part with him, adding that it would not be long before they would meet again. He then prayed for her and her relations. About 6 o'clock on Sunday, A. M., he raised himself up in his bed, and with a loud and cheerful voice called Mrs. W. and said, 'I have been conversing with spirits,' and, as in rapture, cried out, '*O the glories that are prepared for the saints of God!* The Lord hath been pleased this night to show me the "exceeding weight of glory" which is laid up in heaven for his chosen ones.' He said further,

'*that he had studied and thought he knew as much what the glory in heaven was as any other man; but he now saw that all the divines upon earth were mere children in the knowledge of the great mystery of heavenly felicity.*' He then desired that his family and friends might be assembled, that he might acquaint them with the discovery he had had; but when he attempted to describe it he was so swallowed up in the contemplation of it that he could not utter what he desired. And all that day, and even till he died, he continued in very high raptures and great acclamations of thankfulness to God for Jesus Christ, the fountain of that glory, and for the discoveries of it to him. Just before his death he lifted up his eyes to heaven and said, 'Come, Lord Jesus,' and presently, with a smiling countenance, added, 'Art thou come?' and then expired."

## HEAVEN.

ARE we deceiving men, are we merely sketching ideal pictures to whose beauty and brilliancy there is nothing correspondent in future realities, when we expatiate on the glories of heaven, and task imagination to build its palaces and portray its inhabitants? Yes, in one sense we deceive them: they are but ideal pictures which we draw. What human pencil can delineate scenes in which God manifests his presence? what human coloring emulate the effulgence which issues from his throne? But we deceive them only through inability to rise sufficiently high; we exhaust imagination, but not the thousandth part is told. They are deceived only if they think we tell them all, if they take the pictures which we draw as perfect representations of the majesty of the future.

When we speak to them of the deep and permanent repose of heaven; when we enlarge on the manifestations of Deity; when we declare that Christ, as "the Minister of the sanctuary," will unfold to his church the mysteries which have perplexed them; when we gather together what is gorgeous, and precious, and beautiful in the visible creation, and crowd it into the imagery wherewith we delineate the final home of the saints; when we take the sun from the firmament that the Lord God may shine there, and remove all temples from the city that the Almighty may be its sanctuary, and hush all human minstrelsy that the immense tide of song may roll from thousand times ten thousand voices, — we speak only the words of truth and soberness, though we have not compassed the greatness nor depicted the loveliness of the portion which awaits the disciples of Christ. O, as the shining company take the circuit of the celestial city, — as they "walk about Zion and go round about her," telling the towers thereof, marking well her bulwarks and considering her palaces, — who can doubt that they say one to another, "'As we have heard, so have we seen, in the city of our God.' We heard that here 'the wicked cease from troubling;' and now we behold the deep, rich calm. We heard that here we should be with the Lord; and now we see him face to face. We heard that here we should know even as we are known; and now the ample page of universal truth is open to our inspection. We heard that here, with the crown on the head and the harp in the hand, we should execute the will and hymn the praises of our God; and now we wear the diadem and wake the melody"? They can take to themselves the words which the dying

leader Joshua used of the Israelites: "Not one thing hath failed of all the good things which the Lord our God spake concerning us; all are come to pass, and not one thing hath failed thereof."

Shall it be said of any amongst ourselves that they heard of heaven, but made no effort to behold it? Is there one who can be indifferent to the announcement of its glories, one who can feel utterly careless whether he ever prove for himself that there has been no deceit, no exaggeration, but that it is indeed a surpassingly fair land, which is to be everlastingly the home of those who believe in the Redeemer? Everlastingly the home — "God will establish it forever." The walls of that city shall never decay; the lustres of that city shall never grow dim; the melodies of that city shall never be hushed. And is it of a city such as this that any one of us can be indifferent whether or no he be finally an inhabitant? We will not believe it. The old and the young, the rich and the poor, all must be ready to bind themselves by a solemn vow that they will "seek first the kingdom of God and his righteousness." It is not the voice of a solitary and weak fellow-man which now tells you of heaven. God is summoning you; angels are summoning you; the myriads who have gone before are summoning you. We are surrounded by a "great cloud of witnesses." The battlements of the sky seem thronged with those who have fought the good fight of faith. They bend down from their eminence and bid us ascend, through the one Mediator, to the same lofty dwelling. They shall not call in vain. We know their voices as they sweep by us solemnly and sweetly. O, who will not adopt some such reflection and prayer as this: "I have heard of heaven; I have been told of its splendors and of its

happiness. Grant, gracious and eternal Father, that I fail not at last to be associated with those who shall rejoicingly exclaim, 'As we have heard, so have we seen, in the city of the Lord of hosts'"?

# Index.


The Young ..... 1
The Bible ..... 2
Worldly Mindedness ..... 4
Holiness of Heaven ..... 5
Trials of the Christian ..... 6
Hope the Anchor, &c ..... 8
Assurance ..... 10
Election ..... 11
Prayer ..... 13
Worth of the Soul ..... 14
Pleasures of Religion ..... 19
Religion ..... 19
Eliza M ..... 20
The Believer assured of his Resurrection ..... 24
Love and Compassion of Christ ..... 25
Private Devotion ..... 28
On Faith in Christ ..... 29
Life — in what it consists ..... 31
The Throne of Grace ..... 32
Influences of the Holy Spirit ..... 33
Practical Piety ..... 35
On the Temper of a true Christian ..... 35
The Savior's Care of his People ..... 38
Death ..... 40
Education ..... 40
Lord Bacon ..... 41
The Christian in Sickness and Death ..... 42

Wilberforce Richmond ..... 44
Trust in God ..... 49
Death ..... 52
Marks of a prosperous Soul ..... 53
True Happiness ..... 54
God on the Side of Virtue ..... 55
Testimony of a Deist to the Bible ..... 56
Neglect of the Gospel ..... 57
The Holy Spirit ..... 58
On the Loss of a Friend ..... 59
Self-Knowledge ..... 61
The Soul ..... 62
Heaven ..... 63
Rev. David Clarkson ..... 63
Prayer ..... 65
Spiritual Communion — its Effects ..... 68
The Moral Law ..... 69
Richard Cecil ..... 72
Mi fortunes ..... 73
Design of the Law ..... 74
Spiritual Communion — its Effects ..... 77
Religion ..... 77
Faith — its Nature ..... 78
Duty of Christians to God, &c ..... 82
Bible ..... 84
Card Playing ..... 84
Family Worship ..... 85
Present Rewards of Well Doing ..... 86
Spiritual Advantages of Poverty ..... 87
Religion ..... 90
Rev. Thomas Scott ..... 91
Voltaire — his Death ..... 97
Devotion ..... 97
Christ our Happiness ..... 98
Advice to the Clergy ..... 98

Holy Thoughts ..... 99
Christ our Example ..... 99
Humility ..... 100
Great Principles ..... 100
On Death ..... 100
Devotion ..... 101
The present State ..... 102
True Knowledge ..... 103
Warning ..... 103
Christian Charity ..... 104
The future State ..... 105
Privileges of the Christian ..... 106
Trials ..... 109
The Law ..... 110
Repentance ..... 111
Repentance ..... 113
A dying Nobleman ..... 115
The Believer profited by the Experience of others ..... 119
Justification ..... 120
Humility ..... 121
The Doctrine of the Cross ..... 121
Afflictions ..... 122
Hope ..... 124
Charity ..... 124
Richard Baxter ..... 125
Time and Eternity ..... 126
Safety of Christians ..... 129
The Soul ..... 130
Novels and Romances ..... 131
Fiction ..... 132
Disregard of God's Omniscience ..... 133
Fearful Doom of the Wicked ..... 134
Death of "Beau Nash" ..... 135
Strive ..... 137
The Theatre ..... 139

Fashionable Amusements..... 140
Gaming..... 141
Novel Reading..... 141
Vanity..... 143
Religion..... 143
The Poor Man's Evidence of Christianity..... 144
The Christian..... 148
Charity..... 148
Distrust not to be indulged..... 149
Devotion in the Young..... 151
Man's Works not meritorious..... 151
God the Founder of his Church..... 152
James Hervey..... 154
The Dispensations of God..... 155
God..... 156
The Bible a Promoter of social Happiness..... 156
Religion..... 158
Folly of Atheism..... 158
Affliction..... 159
Religion..... 159
Hypocrisy..... 160
Afflictions of the Righteous..... 161
Consolation on the Loss of Friends..... 162
Benefit of Afflictions..... 165
Providence of God..... 167
God's special Providence..... 171
Singularity, when laudable..... 173
On Prayer..... 173
The Love of God fully demonstrated only by Revelation 174
Tenderness of God..... 176
Letter of the Rev. J. Newton..... 178
Adaptedness of the Gospel to the Poor..... 180
Experience the Touchstone of Faith..... 183
Salvation — its Greatness..... 184
On Affliction..... 185

Hannah More..... 189
Fulness of Redemption..... 192
Hope..... 193
Hope the Anchor of the Soul..... 194
Isabella Graham..... 195
Heaven..... 196
Christ both Redeemer and Judge..... 197
Rev. R. Hall..... 198
Rev. S. Winter..... 201
Heaven..... 202

THE

# CHRISTIAN'S COMPANION

TO THE

## SICK AND AFFLICTED.

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MESSRS. STANFORD AND SWORDS have just issued a work with the above title, which is said to be one of the *best devotional works of the kind.* It is designed for the use of the CLERGY, SUNDAY SCHOOL TEACHERS, and all such as may be disposed to minister to the relief of those in adversity; also for the AFFLICTED THEMSELVES. "To them," says a reviewer of the work, "it cannot be too highly recommended, *as there is not in my opinion* ITS EQUAL *of a similar character extant.*" The following extracts from "THE OPINION OF THE WORK" will serve to show more fully its character.

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## OPINIONS OF THE CLERGY.

*Extract from Letter of Bishop Wainwright.*

"My time has been so occupied that I have not been able to give the volume a sufficient examination to enable me to speak of it from knowledge. The *design* is good, and if judiciously executed, the book must be useful."

*Extract from Letter of Bishop Burgess.*

"The design, tenor, and general execution of the work, *are excellent;* its *doctrinal tone* seems *eminently pure*, and I cannot doubt that it will be found a *precious comfort* in many a chamber of sickness and sorrow."

*Letter of Bishop Whitehouse.*

"Gentlemen: I have read the 'Christian's Companion,' which you did me the favor of sending,

and cheerfully add my mite of commendation as a work *admirably conceived and executed.*

"I shall endeavor to extend the use of it, with thankfulness to its author; *and the certainty of its doing good in a form and spirit for which I know no substitute.*"

*Extract from Letter of the Rev. James Chapman.*

"I consider this little work as the *best devotional book for general use* of all the numerous productions of the kind which I possess, or have read. Well is this Manual calculated to benefit both the *understanding* and the *heart* of all who use it as an aid to devotion. The miscellaneous selections of reading matter are the best that I have seen for edification of readers in the *true faith* of the Gospel and in holiness of life. I hope that effectual measures will be taken for the *general* diffusion of a work so well calculated for the promotion of Christian knowledge and piety."

*Extract from Letter of Bishop Doane.*

"So far as my occupations have allowed me to examine it, it seems to me to be in the words of the Prayer Book, and in its spirit. There can be no higher praise. *I cheerfully recommend it.* And let me add, it delights me to recognize the hand of an old acquaintance in a work *so pure.*"

*Letter of Bishop Brownell.*

"Gentlemen: My eyesight is so poor that I have not been able to give more than a cursory look into the beautiful little book you sent me.

"I would think it an excellent family book, particularly in seasons of affliction and sickness: while it must be a *valuable aid to clergymen* in the performance of their pastoral duties."

*Extract from Letter of the Rev. W. E. Wyatt, D. D.*

"It is valuable as an instrument of much good in a department not amply provided for. As far as my opportunity has allowed me to become acquainted with it, *it appears to me sound in principle, fervent in the tone of its piety, and judicious in language and style.* I trust that its author will derive from this, and his other offices of charity, the best recompense of his faith."

*Extract from Letter of the Rev. E. H. Canfield.*

"It has fewer defects, and more excellencies, than any work of the kind I have ever seen; and I most cordially subscribe to the 'Opinion of the Work,' which precedes the Preface."

*Letter of Rev. John S. Stone, D.D., Brookline, Mass.*

"Gentlemen: I have read considerable portions of 'The Companion,' and am led to believe that a perusal of the whole would justify the elaborate 'Opinion of the Work' prefixed to the author's Preface. *In its variety, as well as in its evangelical spirit, it supplies a want which many have felt*, and may be used with comfort, and to edification, both to those who give and to those who receive the ministries of Christian consolation and instruction, amid 'the changes and chances of this mortal life.'"

*Extract from Letter of Rev. Thomas Atkinson, D.D.*

"I have examined 'The Companion,' and am on the whole very much pleased with it. The expression on 64th page I would omit—'they with us.' It favors a practice unauthorised by our Church, and susceptible of gross abuse. *The general tone of the book is, however, altogether free from exception on this ground, and is, I think, admirable.* Its varied prayers, taken, most of them, from the best sources, *supply a want often felt both by Clergy and Laity, and especially by the latter*, in seasons of sickness and trouble."

*Extract from Letter of Rev. H. M. Mason, Easton, Maryland.*

"In its tone, it is *truly saintly*. It is of that class of works in which the soul delights to refresh itself from the perplexities of life, and the elemental strife of controversy. *Its odor is of heaven for the chamber of the sick.* It is not a work of which it would be becoming to speak in the language of literary panegyric. In any devotional book there must either, directly or indirectly, be conveyed some doctrinal teaching, but he who is most alive to the interest of Christ and his Church, will find in this volume nothing that is not fitted to increase his affection for both. I know not its author, but he cannot be otherwise than * * * * who has prepared *so well* a book, which so fills the mind of the reader with the desire at least of growing in goodness. I could wish that the office, in full, for the Visitation of the Sick, had been added. It is superfluous to say, with such an appreciation of the vol

ume, that I heartily wish it success, and that the author may find his reward in time, as well as in eternity, in the blessing of many a world-wearied heart, and in the divine approbation to a good and faithful servant."

*Extract of Letter of the Rev. Wm. I. Kip, Albany.*

"I have examined the 'Companion' with much pleasure, and consider it *the best collection of prayers for the sick and afflicted with which I have met.* They are admirably selected, and seem to contain every variety, adapted to all cases. *It will be particularly valuable to the clergy in their pastoral labors.* It is published, too, in a way to form a beautiful volume."

*Extract from Letter of Rev. Dr. Van Kleeck of Troy.*

"I am happy to find in it what I have long desired, a collection of prayers and meditations, *sound in doctrine, pure in sentiment, correct in taste, and devotional in feeling*, which could only have been compiled by one deeply imbued with the spirit of the Liturgy, refined in taste, and tender in sympathy and piety. A few expressions and alterations of the very words of the Prayer Book, all of which are with me sacred and dear, are only as spots on the sun of its many excellencies. May its radiant sunshine illumine many a darkened chamber and many a saddened hearth, and its excellent author have his recompense in the grateful prayers of the sick, the sorrowful, and the dying."

a few drops
of
Camphire

60
8
15
8
120
2
360

20
3

6

1

Mrs Mc - Lee

Mrs Mc Lee

I just have been thinking
2 can't live

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